

THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION

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Epistle of St. James

Geometry—The Stumbling Block

Reading Raggedness

Hell and Damnation

Mug-Wump and the Watch

Audio-Visual Aids and Techniques for Teaching of Geography

Vol. XXII, No. 1

September, 1951



TEACHING METHODS AND TECHNIQUES • THEOLOGICAL STUDIES • PSYCHOLOGICAL
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THE CATHOLIC EDUCATOR



EDITOR: REVEREND PAUL E. CAMPBELL, A.M., LITT.D., LL.D.

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"THE LITURGY LIVES IN THE WEAVE"

You won't be reading this page by the light of a Kerosene Lamp!

Up in Cooperstown, N. Y., the New York State Historical Association maintains one of the most interesting exhibits it has ever been our pleasure to see. Here in the Farmers' Museum are housed the crude, but ingenious working tools of those who lived in the time of James Fenimore Cooper, author of the famous Leatherstocking Tales. There's the now extinct covered wagon, the old country schoolhouse, the blacksmith shop, the "surrey with the fringe on the top", the well-stocked country store with its inevitable cracker barrel—and even the crude looms on which the early settlers wove the coarse fabrics for their clothing. Little did these pioneers dream of such things as radio, television, air-conditioning or pneumatic-tired vehicles propelled by internal combustion engines . . . all present-day symbols of American ingenuity.

But the type of progress that stems from American "know-how" can never be stayed. It even affects things ecclesiastical. Who, for example, wants to embellish sacred Clerical Vestments with foreign-made tinsel bandings which tarnish and ultimately turn black, when, at lower cost, he can buy American-made metallic Bandings that will NEVER tarnish?

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Contributors to This Issue

Sister M. Paraclita, I.H.M.

Sister M. Paraclita has a B.A. from Marygrove College, Detroit. She has taught for several years in several parochial schools. Sister, at present, teaches grades seven and eight.

Rev. Allan P. Farrell, S.J., S.T.D., Ph.D.

Father Farrell, who is dean of the graduate division at the University of Detroit, was introduced to our readers in the issue of September, 1949.

Sister M. Karen, O.S.F.

Sister M. Karen took advanced courses in applied home economics after obtaining her B.A. degree from the College of St. Francis, Joliet, Ill., where she specialized in philosophy and home economics. Sister has experience as teacher of home making and clothing construction.

Rt. Rev. Msgr. Paul J. Glenn, A.M., S.T.D., Ph.D.

Msgr. Glenn is rector of the seminary of St. Charles Borromeo, Columbus, Ohio. He will be remembered for his earlier articles in the series entitled Studies in Ethics, of which the present is the seventh.

Sister M. St. Francis, S.S.J.

Sister M. St. Francis has been a frequent contributor to our columns. Herein she gives a practical account of a method of teaching word recognition which has had results.

James J. Madigan, A.B., Ph.L.

Doctor Madigan has an A.B. from Georgetown University (Latin and Greek) and a licentiate in philosophy, a pontifical degree granted by papal charter through the Gregorian University. Before serving as lieutenant in the U. S. Navy during World War II he taught Latin and Greek at Regis High School in New York. Since 1947 he has been assistant professor of philosophy at Loretto Heights College and since 1948 lecturer also at Regis College, both of Denver. He is author of a pamphlet, *The Catholic Church and the Negro*, and has a weekly column, *Lodestar*, appearing in several mid-western weeklies, interpreting present day problems in the light of natural law and the papal encyclicals. Doctor Madigan has also contributed to the *Catholic World* and *Frontier*, which latter carried his defense of private education. He is listed in *Who's Who in the West*, is founder and chairman of the Loretto Heights "Natural Law Conference" which is held annually, and is a member of the Rocky Mountain Plain Philosophical Association.

(Continued on page 83)

The Catholic Educator

THE CATHOLIC EDUCATOR

Our New Volume

By Paul E. Campbell, Editor

THE CATHOLIC EDUCATOR is now of age. The present issue begins its twenty-second year. In our efforts to meet the needs of a devoted body of teachers, we value highly the expressions of approval that come to us from readers who are valiant workers in the field of Catholic education. Our pages are offered to these teachers as a medium for exchange of ideas and experiences. Heretofore we have, it seems to us, limited ourselves perhaps unduly to the category of ideas. Acting upon a suggestion received from readers themselves, we now feel that equal emphasis should be given to the category of experiences. Authors of offerings in this category have told us that their articles dealing with classroom experiences have been well received. It is entirely logical that this should occur; busy teachers are interested in the description of experiences that are typical of the ideal classroom, experiences that every teacher feels he or she has duplicated or can duplicate in her own classroom. The experienced worker in the field can give much of value to fellow workers. In the present volume we propose to include a greater proportion of projects, problem solving articles, stories and dramatizations—contributions that come under the general heading of “classroom experiences.”

This does not mean that we have thrown aside our ideal of presenting to the Catholic teacher the findings of Catholic philosophy and the treasures of Catholic culture. In his letter to the assembled delegates to the fourth Inter-American Congress on Catholic Education, in Rio de Janeiro (1951), Pope Pius XII urged that educators should first know history and the Church's pedagogy; immersed in this knowledge “they will often discover that what they admire in other systems was copied from Christian tradition.” The Holy Father further said that it is praiseworthy for educators to know the modern schools of thought—*nil humani alienum*—but intimates that the well instructed educator will be able to discriminate, to sift the wheat from the chaff. It is indeed imperative that Catholic administrators and Catholic teachers sift the wheat from the chaff in many systems of pedagogy.

The mother of the child is the primary teacher, but Father John B. Sheerin tells us (*The Homiletic and Pastoral Review*, August 1951) that mothers are today bewildered when they read the statements of noted educators regarding the pedagogy of the schools, or when

they hear some friends who are teachers, bewailing the evils of the system. “Not long ago, Professor Harry J. Fuller of the University of Illinois declared that, in their attempt to substitute ‘socially significant’ subjects for the teaching of the ‘three R’s,’ the educational carpet-baggers have been overloading our schools with ‘silly fads, tawdry tricks, superficial subject-matter and cheaply utilitarian educational philosophy.’ Mother is puzzled. Are these teachers just malcontents, and these professors headline-hunters? Is the fault with the school system, or are the schools doing a good job in the face of parental irresponsibility” (p. 972)?

Father Sheerin gives a partial answer to a question frequently posed: Why don't Catholic schools adopt progressive education? by saying that Catholic schools are slowly and cautiously adopting those devices of progressive education that are proving worthwhile. In fact, he says, some features of progressive education are old stuff in Catholic schools. “We can get behind an activity program that is sensible and throws a pupil into contact with a problem he must work out for himself.”

We have quoted Father Sheerin's words in conjunction with those of the Holy Father that our writers and our readers may understand our purpose in giving greater emphasis to articles that tell of classroom experiences. The basic principles of education remain the same, but experiences, study, and research may enlighten us on their application. There are those who claim that the youth of today differ from the youth of a generation ago, and that a different approach must be made to the boy and the girl of today, whose mental energies are dissipated by excessive contact with the movies, the radio, and television. Through the pages of THE CATHOLIC EDUCATOR teachers may tell teachers of the measures and methods that they have found effective in meeting the challenge of the modern classroom.

In the opening article of this September issue, Sister M. Paraclita, I.H.M., gives her solution of a problem that confronts every teacher, the problem of the bulletin board. Sister St. Francis, S.S.J., tells a dialogue story of motivating backward children through writing. In “Boot Training for Home Makers,” Sister M. Karen, O.S.F., gives an interesting analysis of a new home-making course for girls, and writes of it as a joyous experience. In the September issue we have also the

first of a series of three articles on "The Catholic Woman's College" by Doctor James J. Madigan; in short compass we have the philosophical principles that determine the objectives of the college for women. In this tercentenary year of the birth of St. John Baptist De La Salle, the Reverend Allan P. Farrell, S.J., tells graciously and effectively, the story of his educational heritage. Monsignor Paul J. Glenn returns to our pages with the seventh article in his series of "Studies in Ethics"; and Doctor C. H. Guyot, C.M., gives us the next installment in his study of the New Testament, "Epistle of St. James." Three short essays of special interest to teachers and a story for them to retell are contained in the Teacher to Teacher department: Sister Mary Esta, C.S.J., gives valuable hints to teachers of geometry who aim at simplicity of teaching and ease of learning; Sister M. Protase, S.S.J., deals with remedial reading in the second grade; to Brother Urban, F.S.C., the growing prevalence of profanity is a problem that merits the attention of every Catholic teacher; and "Mug-Wump and the Watch," a story to retell, by Father William L. Doty, serves to point a lesson.

In the October number Sister Mary Aquin, I.H.M., presents the first installment of her estimate of Chesterton's classic, "Ballad of the White Horse"; the author is a strong advocate of its use in the eleventh grade. "Painless Geometry" is a second contribution from Sister Mary Esta, C.S.J. Sister Mary Annette, I.H.M., gives strong emphasis to the dignity of the human person in her "Correlating Religion with Civics." The essay of Sister Mary Catherine, S.C., "Our Lady of the Canterbury Tales," is a good study of medieval devotion in England to the Blessed Mother. Doctor Madigan, in his second installment, declares that the objectives of the Catholic woman's college are complete when founded upon the full understanding of the woman as a human totality. Brother Anthony Sobocinski, S.M., tells teachers that they are to make students love Mary through teaching Mary. Our readers will welcome another contribution from Doctor Hugh Graham in her series on great educators, "Gerbert: Scholar, Statesman, and Schoolmaster." Father Guyot continues his scripture series with the story of "The Spread of the Church," to be continued in November. In the Teacher to Teacher department we find Brother Julius F. May, S.M., giving an outline of the function of an alumni association; Corinne Cooper, with a letter containing suggestions for counseling and guidance; and the Reverend Leo E. Kampsen, authoring an essay on practical guidance by the classroom teacher.

The first article in the November issue is "A Shift in the I. Q." The author, Sister M. Protase, S.S.J., draws conclusions from actual teaching experiences in the second grade, but her findings are of interest to teachers throughout the grades, one to twelve. Mother Mary Walburga, S.S.J., in "Balancing the Vocational Budget," speaks of a successful technique to encourage vocations,

namely, fostering of vocations through Good Counsel Clubs. "Toward Intelligent Patriotism," by Sister Mary Xavier, I.H.M., tells the story of certain Open Forum projects on the American Constitution. Sister Mary Aquin completes her study of Chesterton's classic, "Ballad of the White Horse." "Psychology Looks at Cheating in Schoolwork," by the Reverend Romuald K. Edenhofer, O.S.B., makes it clear that cheating is a greater danger than we think. A recent experience in a U. S. school bears out his contention. Doctor Madigan completes his series of three articles on the Catholic woman's college, and gives special attention to the catalogue statement of aims. In "Speech Correction in the Classroom" Dr. Arthur G. Mulligan gives simple tests by which teachers may detect speech defects and furnishes sample vocal drills by which the classroom teacher herself can correct minor speech defects.

Father Guyot continues his story of the New Testament with the concluding installment of "The Spread of the Church." The Teacher to Teacher department will carry "Directives from 'The Apostles'," by Francis J. Greiner, S.M., in which we have a good outline of the 1950 Pastoral of the American hierarchy; "The American and Literature," by Sister Mary Adolorata, O.S.M.; and "The Storm at Sea," by Sister M. St. Francis, S.S.J.

The December issue will bring you "Canticles of the Incarnation," by Sister M. Eva Halasey, O.S.B. The author gives us an exposition of the canticles, particularly those that refer to Our Divine Lord. It is the purpose of Sister Mary Faith Schuster, O.S.B., in "Finding a Vision of Life through Literature," to lead high school students to study literature. With a happy use of dialogue this essay on the practical teaching of literature contains also an analysis of the teaching of a poem. Speaking as an experienced teacher, Sister M. Walter, O. M., in "To Improve Their Voices," offers simple techniques for voice development. The aim of Brother Joseph Stefanelli, S. M., in "Why Not Try Teaching Christianity?" is to make our Catholic schools more Catholic; he touches on many techniques that help make religion a way of life. Doctor Hugh Graham presents St. Peter Fourier in his series of great educators and speaks particularly of his work in popular education. In "Guiding the High School Boy Suffering from an Inferiority Complex," John H. Heaney, S.J., gives guidance techniques for eliminating the complex. Father Guyot has for us a classic essay on "The Gospel of St. Mark." In the Teacher to Teacher department we have "Verse, Paragraphs, and Art with Snowflakes," a project in English composition, by Sister M. Gervase, S.S.J.; "The Pioneer Priest," a story of service, by Sister St. Francis, S.S.J.; and "Not the Whole Duty," by Frank Ryan.

These are our plans for the first four issues of the new volume. Experience has taught us that circumstances over which we have no control sometimes alter plans. We feel that we must offer a word of apology to con-

(Continued on page 75)

The Bulletin Board Problem

AND ONE SOLUTION

By SISTER M. PARACLITA, I.H.M.

St. Mary Convent, Monroe, Michigan

"BULLETIN boards are the only nuisances spoiling the last three weeks of vacation; they're worse than the hay fever that always comes with them," moaned the Sister with the scissors, model alphabets, and rolls of paper spread on the table. "It's been three years since I've taught history and by the looks of things, I'm not going to know too much on September ninth. Will there never come the day when I can dismiss my room decoration after let's say, two days' work, and then concentrate on real study?"

Nearly every teacher in the nation with, perhaps, the exception of the artist born, will agree heartily. If the time spent in decorating a classroom could be spent in study and in preparation, they cry, the first weeks in the classroom would border on the ideal. But then, they too concede, bulletin boards are very necessary. One cannot very well dispense with those spaces of cork board or beaver board above the slate and around the room. They are meant to be a second teacher in the room, a veritable necessity to effective teaching and an integral part of your daily plans. Like teaching, they should be interesting, artistic, and meaningful.

The task of decorating a classroom need not be a pre-school penance imposed by tradition, three weeks spent in cutting, pasting, matching colors, and unraveling dispositions to the point of fine fringe. What is more, your boards can be appealing without being expensive, colorful without being elaborate, and useful without becoming a burden to renovate. A sales talk on ready-made material? No; just a conviction that the bulletin board "business" is a needless time-consumer and a wasted opportunity for service to yourself. There is no secret to it, really. Just be willing to relinquish time-honored tradition about tack boards. Who would not be willing to do that, if, by following these instructions, you would be able to settle down, after only two days' work in your room, to plans and study, calm and secure in the knowledge that your room is ready for the barrage of critical pupil eyes. And what is more, you can be sure that you will be using your boards, every one of them, for teaching!

All you need for this conversion in the world of teacher

problems is simplicity in material, ideas, and execution, plus a little ingenuity and a feeling of balance and proportion. (It won't hurt to have, though, a bit of courage available to brave by-passing the letter-cutting circles at recreation, or a bit of calm stored away when the devotees of rococo bulletin boards inspect your room with raised eyebrows.) The best part of this is that your needs are at your finger tips: anyone can get ordinary paper, wield a pen, and can hang a picture. Those, with your ideas, are your needs, pared to the bone!

SOURCES OF IDEAS

And your ideas, where do you get these elusive things? Borrow them shamelessly from wherever you can. A travel advertisement for Japan can easily become an invitation to fifth grade geographers to "Come visit the land of the Rising Sun." A store window decorated for the season will be the nucleus of an idea for your seasonal boards. Bulletin board art, you know, is not a closed field. It simply borrows from the fields of Church art, advertising, interior decoration, window display, all the elements useful to it. That is why it is wise to keep your eyes open to the techniques of decoration, advertisements, use of slogans, and poster art. Learn to get your ideas where you least expect them. Do not even scorn the label on a lowly can. It may have possibilities!

In planning and executing a board, you usually start with your ideas. *Ideas* means the nucleus of a message around which you build your captions and your pictures. These ideas are translated into interest-arousing captions with appropriate pictures or designs to carry the message more effectively in the teaching process. Put *you* into your room; get your own captions. Do not solicit "sayings" from your friends. Make them short, to the point, even paradoxical if you have to, but make them sound like you.

For example, let's suppose you are planning a board for the students' English work. "For Letter or for Verse" would be far better than "Our English Work" if the former caption is more indicative of you. But do make them so original that Monday morning means for your pupils an undercurrent of "I wonder what's new on the boards this morning." Avoid long captions, too, or those well-known because every Sister in the city has copied them, or those already memorized. Don't forget that these well-worn captions after the first five minutes up in your room are permanent fixtures. Somewhat like the long crack in the side wall, they are looked at but not seen.

IT'S DIFFERENT

If you wish, you would do well to hoard a little notebook of captions as you think of them. Sometimes the ideas come so fast you cannot use them all. Once you have started your own original collection of good captions, you can always depend on having something in case of a bulletin board emergency, without having to tap other people's resources. Sometimes a thought-provoking picture will be a starting point for your board rather than a saying. You can build from either, and even be so radical as to have the picture with no words. It's different, and will attract attention. Isn't that what you want?

Now that the board is taking form in words, the next step is its execution on paper. It is here that the crisis, in time and trouble, comes. The lettering, the color scheme, the arrangement, and the time taken have been the undoing of many a serene disposition for days. Start with the lettering since it is the next step after your caption is selected.

LETTERING SIMPLIFIED

If you are one of those souls who have an enviable collection of model cut-out letters of every period in printing history, seventy-five percent of your time would be saved if you would but consign said alphabets to the trash pile. I mean it. Keep one or two of the most legible sets, preferably the Gothic, or the Roman, if you must, but be convinced that your letter-cutting hours are too time-consuming for busy teachers. Here is proof: It takes approximately one minute to trace and cut a letter, and another three or four to arrange, pin, stand back to behold, and adjust on the board. It's worse if you decide to use three layers of paper for each letter, to "bring it out," since the three layers must be aligned for proper effect. Multiply that time by the fifteen or twenty letters

of a complete board, and multiply that by the three or four boards in your room, and the number of minutes used is staggering.

On the other hand, it takes but a minute to cut strips for lettering (on the paper cutter), another ten minutes or so for the lining and printing, and behold it is done! The minute or two required to pin on the board scarcely needs to be prolonged for adjusting. Lettering is more legible than cut letters, as the children will often tell you, and the time for stripping the boards is reduced to a minimum. Lettering done on paper is easier to file for future use, too, than is saving a jumbled set of letters which, for all your care, is never intact. Of course, there are many times when cut-out letters seem the only appropriate and effective method of handling your ideas. By all means, use them; you will like the effect of combining on your boards cut letters with printed ones. It gives variety.

Now arises the problem of printing. "If you can write, you can print," says one lettering manual very decisively. Still another declares that lettering is as individual as personality. There are many good booklets and manuals featuring easy-to-learn lettering, with careful instructions, and model alphabets on the market today at a very reasonable price. A few pen points of the three fundamental styles, with a lettering manual, is a good investment for any school. If you get enthusiastic about a study of different styles of lettering, the public library will supply you with fascinating books with illustrations of useful and original alphabets. While you are learning, stick to the simple straight lettering, Gothic preferred, and later try your skill at the more difficult styles. It will not be long before you are tackling printing with skilled vigor! It will help you a great deal to watch the advertisements in the better magazines to acquire a feeling for combination of letter styles. Nothing is so monotonous as a poster with the same style, the same size letter on every line. Subordination and relationship are as effective here as in composition work.

PAPER TO USE

Your choice of paper will emphasize your printing; a discriminating taste for paper is a must for artistic work. Plain white paper or clear pastels are the best for lettering done in inks or tempera; for charcoal and pencil, rough paper will help give your printing a professional look. Beware of paper mottled in contrasting colors, lavish use of metallic, "suede," or richly embossed novelty papers. Their richness is confusing and is likely to distract the student rather than to emphasize for him your message. Choose colors that are neither too gaudy, too intense, nor too dark. Other than that, don't worry much about a color scheme for an entire room. Some bulletin boards demand

dignified, cool colors; others, a warm, vivid contrast. Many times your pictures will contribute the only color you need besides, perhaps, the pastel shading of your letters. If you use colored inks for your printing, be sure to use the color found some place in your pictures for a unifying effect.

PICTURES OF ALL TYPES

While many times there are boards without pictures, you have found undoubtedly that illustrations, whether photographs, drawings, or symbols, carry a wealth of significance that words cannot adequately convey of themselves. They are invaluable in these days of visual education, and no teacher has remained long in a school without having acquired for herself and her successors a good collection of them. The richest sources are magazines, and, fortunately, the pictures are colored. But even the black and whites can be effective in many ways on your board. None of them need any special treatment before using—simply cut them out and pin on the boards. Mounting pictures is a favorite time- and paper-consumer that you can do away with, if you wish. The pictures are not mounted in their native habitat, the magazine, and you do well to follow suit in your use of illustrations. Once in a while, however, the background of a picture simply fades out of existence on the buff or cork color of your board. In that case use a narrow black or brown strip as frame. Sometimes a simple frame will hide the ragged edges of a picture used so many times that you can no longer cut off the pin-pricked edges.

There is the problem of finding that "perfect picture" that turns out to be—alas—of postage stamp size. The only answer to that is to enlarge it. If you cannot do it yourself, and no confrere has the ability, use the opaque projector or the pantograph. Lacking these, the block method whereby you enlarged maps back in grammar school days will help you to do a creditable enlargement. Avoid enlargements which require fine detail in execution or delicate shading in color. Rarely do such enlargements compensate for the hours of work spent on them, since they do not show up clearly from a distance. You will have far better results by enlarging line drawings or cartoons. And if you want color, use flat coloring, and clear, definitely drawn lines of ink. Such enlargements are simple, and do not require the ability of an El Greco to execute.

"But," you say, "it's the putting up that takes the time. How do you manage the arranging, the pinning, not to mention the balance of the whole board? One picture is a little too large, another too small to arrange artistically. What shall I do with the corners? They're so barren looking!" True, a sense of balance and proportion such as

displayed by artists is not acquired any sooner than a collection of pictures or the ability to print. But a sixth sense warns even the most unartistic that something is wrong when the board is top-heavy or lopsided. One easy way out, as long as we're cutting corners on time, is to forget the formal balance of posters and concentrate on informality of balance. Watch the large number of informally balanced advertisements if you need to be convinced. The right and left sides of the unit are not symmetrical, although a restful sense of balance is present. Without going into the finer details of layout rules, decide which detail of your board you wish emphasized, and make the rest of the board "fall into line" as subordinate details.

For instance, you wish a picture of Washington to be dominant on your history board. Very well; place it in a likely position of dominance, top right or left, pinning your strips of lettering to lead to the picture. Then place your subordinate captions around in proper balance. Shift a few too concentrated areas—but work for emphasis on Washington—and your board will be satisfactory. The finer details of watching which way your pictures of people "face", the direction that the printing can make your glance travel, will come with time, and many times on the chance remark of a child that "That picture would look better on the other side of the board."

DO NOT FEAR BLANK SPACES

In regard to "all those barren corners and empty spaces," it will be easier on you, and more artistic, too, to refrain from filling them with diamonds, squares, lines, and intricate "designs." Collections of corners and space fillers have resulted from the mistaken notion that a board isn't finished unless it had every square foot well embellished with a design. Areas of board left untrimmed lend a feeling of luxury (note the advertisements in the better magazines) which vanishes when a board is cluttered with unnecessary details. Besides, the task of changing the board is facilitated: there are no bits of paper to remove one by one.

And despite our fond wish that our bulletin boards would last for ten months, they become stale in a short time and cry for renovation. Colors fade, and the paper is a dust catcher. Frequent change is necessary, but not the kind of change that prompts you to say, "I'm taking down these boards—all of them—and must get something new for next week." Why not be a little less revolutionary and make the change gradually? Change a picture or two each night until a week's time finds your board a new one. This leisurely method is restful, to say the least, and very satisfactory. No subject in the curriculum is so departmentalized that it cannot take the encroachment of

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The Educational Heritage Of SAINT DE LA SALLE

By REVEREND ALLAN P. FARRELL, S.J., S.T.D., PH.D.

University of Detroit, McNichols Road at Livernois, Detroit, Michigan

SOME ten years ago, in writing a paper on the quadricentennial of Jesuit education, I quoted the pompous verdict of an educational historian which had the ring of an untimely death warrant. "Jesuit Schools!" the writer exclaimed, "... little remains of their original importance; so I prefer to speak of them as things of the past." Another, better regarded historian of education, William Boyd, inters both the Jesuits and the Brothers of the Christian Schools with a deliberate disparagement cribbed right out of the French anti-clerical Gabriel Compayré. "And even on the most favorable estimate," he wrote, "the contribution made by the Christian Brothers to educational progress was insignificant. Despite the introduction of simultaneous instruction and of definite training for teachers, their general methods were retrograde. The teachers were bound under rules as rigid and conservative as those of the Jesuits . . . At the Revolution, after they had been at work for a century, there were only 920 teaching Brothers and 36,000 pupils."

No doubt, many of you have been puzzled, as I have, by such instances of rather sweeping exclusion, or cavalier dismissal, or what sometimes appears to be a studied belittlement of the Catholic contribution to educational theory and practice. I think the explanation falls into several parts: first, the early textbook historians of education in our country, like Monroe, Cubberly and Graves, uncritically copied many of the biased judgments of Gabriel Compayré's *Histoire de la Pédagogie*, which was published by Heath of Boston in Payne's translation in 1885; second, historians of education, like historical writers generally, have somehow felt, up to very recent times, that their pretensions to scholarship need not make any pretense of being scholarly where the Catholic Church or Catholic education was concerned; third, educational historians in the United States have tended either to reflect John Dewey's contempt for past achievements that were prior to the nineteenth-century Industrial Revolution, or to appraise the past not merely by the present but by current experimentalist fads, with

the result, of course, that past insistence on discipline and silence, for example, are judged harshly in the light of today's accent on so-called self-discipline and the "felt needs" and spontaneous, joyous self-expression of our emancipated youth.

OUR PUBLICITY HAS NOT HIGHLIGHTED EDUCATION ACHIEVEMENT OF FOUNDERS

I should add that we must hold ourselves partly to blame for the ignorance and shallowness shown in regard to our educational work. We have properly publicized and popularized the spiritual life of our educational founding fathers. But, by representing their pedagogical ideals and ideas as sort of by-products of their sanctity, we have demonstrated indeed their interest in the salvation of souls but not sufficiently their interest and influence in the salvation of education. In other words, we have failed, until relatively recent times, to make their educational achievement stand out with enough prominence and scholarly detail to attract the secular historian, who isn't a bit impressed by sanctity, however much it may have prompted and shaped the educational achievement itself. The Jesuit educational charter, the *Ratio Studiorum*, had to wait till 1933 for its first English translation, and it was not a very good one at that. De La Salle's *The Conduct of Schools* appeared in a little-known edition in 1887, and only in 1935 did it come out in the McGraw-Hill Education Classics series. The first full-length study, in English, of St. Ignatius of Loyola and Jesuit education was published in 1938, and I think it is accurate to say that *De La Salle: A Pioneer of Modern Education*, by W. J. Battersby (Brother Clair Stanislaus), published in 1949, was the first scholarly documentation of De La Salle's right to be called a great educator.

And great educator he assuredly was, as I shall attempt to illustrate.

The two most harmful defects of seventeenth-century elementary schools were poor teachers and poor methods. The procedure for remedying them was actively set afoot by St. John Baptist De La Salle. In 1684 he founded an organization of lay teachers, vowed to poverty, chastity and obedience, and dedicated to teaching poor boys in elementary schools. He met with such difficulties—lack of coöperation, active ecclesiastical persecution, lawsuits, communities “steeped in poverty to the very lips”—that but for heroic virtue and persistence his foundation would have collapsed in its first few years. As it was, there were probably fewer than 200 Brothers, living in twenty-two communities, and teaching about 9,000 boys, when de la Salle died in 1719. The Institute of the Brothers of the Christian Schools was not formally approved until six years after his death, on January 26, 1725. Eventually, however, it prospered beyond even the highest hopes of its founder. When in 1948 the Institute celebrated the centenary of its educational apostolate in the United States, there were 1,600 Brothers teaching 44,584 pupils in 5 colleges, 62 high schools, 18 elementary schools and 7 institutions for orphan and delinquent boys. If we add Canada to this reckoning, the count rises to 2,855 Brothers and 67,000 pupils, and in the Institute the world over, the number of Brothers engaged in teaching is 14,000 and their pupils 425,000.

NORMAL SCHOOLS AND PRACTICE TEACHING INAUGURATED

But the foundation of a religious institute was only De La Salle's first step in remedying the weakness of elementary education in France. At Rheims, in 1687, he opened the first normal school or training college for lay teachers. His plan was for the country curé “to select some suitable young man from his parish and send him along to be trained as a teacher. De La Salle undertook to prepare him, free of charge, for the work of a country schoolmaster and right-hand man of the curé—a qualification usually expected of him in a rural district.” We have De La Salle's own description of the purpose of the training college: “In a house, called a ‘seminary,’ detached from the rest of the community, we train country schoolmasters. They remain only a few years until they are fully prepared both with regard to piety and their work. They are taught singing, reading and writing perfectly. They have board, lodging, and laundry free. In due course they are placed in a hamlet or village as teachers.”

It is important to notice that the training college, though separated from the Brothers' community building and the school, was usually situated next door or nearby.

The school comprised two classes: one was conducted by the Brothers, and the other served as an experimental ground for the pupil-teachers of the training college. Thus was inaugurated, in the seventeenth century, what we call practice or directed teaching. An experienced Brother was put in charge of the pupil-teachers, and he was guided in this charge by a set of rules drawn up by De La Salle. The rules were of two kinds: those devoted to ways of correcting the faults and failings of a novice teacher, and those devoted to what a novice teacher must learn and the means of making him do so. These training colleges, begun by De La Salle more than 260 years ago, are still a feature of the Brothers' apostolate. W. J. Battersby lists twenty-six of them in various parts of the world: seven in South and Central America, five in Belgium, four in the United States, two in the Congo, and one each in Holland, Austria, Malta, England, Czechoslovakia, Romania, Canada, and N. E. Africa.

While he was still concerned with initiating the training colleges, De La Salle felt that he must also provide for the proper pedagogical preparation of the members of his own Institute. So he undertook to write out a precise method of school management adapted to the circumstances and needs of the time. Completed in 1695, the treatise, called the *Conduct of Schools*, or by the title of its English editions, *Management of Christian Schools*, was first published in 1720 at Avignon by Joseph Charles Chastanier, printer and bookseller, located near the college of the Reverend Jesuit Fathers. This practical guide manual of the Brothers of the Christian Schools is De La Salle's third title to greatness as an educator.

There is no time in this brief article to verify the complete content of the *Conduct of Schools*. It will suffice to comment on two subjects treated in it, which were essentials of De La Salle's pedagogical system, namely, the simultaneous in place of the individual method of instruction, and the adoption of the vernacular instead of Latin as the medium of teaching and learning. “It is not claimed,” writes Brother Clair Stanislaus, “that De La Salle was the inventor of the simultaneous method or even the first to use it. It had been known long before his time. And even in his own day it was used in the colleges of the Jesuits.” What De La Salle did was to adapt it to the purposes of the elementary school, where it had the advantage of serving large numbers of pupils at a minimum requirement of teaching personnel.

SIMULTANEOUS METHOD DESCRIBED

A description of the method is given in Chapter V of the *Conduct of Schools*:

All pupils following the same lesson shall do so together. They shall use the same textbook; the least advanced shall read first, beginning with the

easiest lesson and ending with the more difficult one. When a pupil reads, the others shall follow in the same book . . . The teacher will carefully note that all follow in a low tone what the reader pronounces out loud, and the teacher shall now and then call upon a pupil to continue reading aloud, so as to make sure that all are attentive to the reading.

When teaching arithmetic the teacher shall call a pupil to the blackboard and, pointing to the successive parts of the problem, he shall indicate the operations as they proceed, making the pupil say them aloud. Then the teacher will question him as well as the other pupils to make sure that the problem is understood by the entire class. If the pupil makes a mistake or is unable to proceed, the teacher by dint of questions addressed to the class, shall correct the error. Later the pupils shall be made to write out the solution in their copy-books, which the teacher shall later examine and correct. By this procedure the intelligence and reasoning powers of the pupils are scientifically developed.

INTRODUCED VERNACULAR IN FACE OF OPPOSITION

Such is the simultaneous method so well known today as to be taken for granted. Its essence is simply that all pupils follow the same lesson, watch and listen to the same demonstration, and the teacher, in correcting one pupil, corrects all. The method was certainly popularized by De La Salle and he probably used it for the first time in vernacular instruction. His substitution of French for Latin in the schools was a subject of sharp controversy at the time; but even before De La Salle's break with tradition a strong movement in favor of the mother tongue had sprung up in seventeenth-century France. H. C. Barnard, an historian of French education, makes much of the fact that the Port-Royalists and Oratorians had successfully introduced the use of the vernacular in their schools. He does not mention the Christian Schools of St. John Baptist De La Salle, probably because his interest was centered in secondary education, while De La Salle's was centered in elementary instruction, and in the poorer, working-class pupils.

De La Salle argued his case for French in this way: "It is a matter of practical experience that boys and girls in the Christian Schools do not continue their studies for long, and certainly not long enough to learn both Latin and French properly. Either they leave as soon as they can be put to work or they are unable to continue even until then. If they have not learnt at least French properly, then the little Latin they know they quickly forget, and in the end they can read neither French nor Latin."

There are many other good things in De La Salle's treatise, *The Conduct of Schools*. I have displayed only

enough of the good things to prove that it is an educational classic.

DE LA SALLE PROVES TO BE OWN SOURCE OF IDEAS

Now, historians of education are wont to inquire meticulously, but not always discerningly, into the sources of pedagogical theories and practices. Was Francis Bacon really the father of the inductive method, and John Locke the originator of the theory of formal discipline? Did the Jesuits copy the school organization and practices of the Protestant Johann Sturm? And did De La Salle follow the lead of Charles D  mia in founding his training colleges for lay teachers and of Port Royal in displacing Latin in favor of French in his Christian Schools? One is reminded of the New England farmer who had been reading in the history of education. "That Mr. Plato," he remarked to Ralph Waldo Emerson, "had a good many of my ideas."

It was part of Brother Clair Stanislaus' scholarly task in his book *De La Salle: A Pioneer of Modern Education* to look into De La Salle's sources. I believe it is a fair summary of his research to say that while De La Salle accepted and used what he approved of in others, he was nevertheless original in the correct sense of that much-abused word; for he did not merely agglomerate the ideas he accepted from others, but assimilated, coordinated, and codified them into his system, wresting, as it were, the club from Hercules and wielding it as its master. He saw what was needed to be done for education, and he adopted or adapted the best means at hand for doing it, always drawing upon his own personal knowledge and wide experience, and always breathing into every enterprise and achievement his own peculiar spirit and purpose.

ACHIEVEMENTS SUMMED UP

And withal, he was a pioneer. He was undoubtedly the first in the field for training colleges for teachers, as distinct from ecclesiastical seminaries. His greatest practical achievement was the establishment of a body of trained teachers for "poor schools" at a time when there were none. He was the first in the field with secondary schools of a non-classical type intended for the new middle class, and with reformatory schools. He introduced, for the first time on a large scale and in elementary schools, the use of the simultaneous method of vernacular teaching. And he wrote a classic pedagogical

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BOOT TRAINING

For Home Makers

By SISTER M. KAREN, O.S.F.

St. Francis Academy, Joliet, Illinois

AT St. Francis Academy the home-making course is like the religion course—"You have to take it!" And though there are, of course, the usual number of "Why's" and "I don't want to's," the junior class takes homemaking and, except for a few objectors, likes it.

This article is not an attempt to justify an arbitrary requirement; rather, it is an analysis of the course in terms of need, content, and results. As to the necessity of a class in homemaking there is no debate. Modern living with its countless artificialities makes a course in homemaking a "must." A brief survey of any class will reveal home conditions far different from those of a generation past. Even in ideal situations there is need for the practical training that such a class can give.

But to answer this need the course must not be purely academic in its approach to a very real situation. Its content and the presentation of it must not be vague and overly idealistic. It must not sidestep vital issues or clothe them in a hazy glow of generalities. The approach and the follow-through are important if the results are to be lasting.

HOME MAKING INTEGRATES WELL WITH OTHER SUBJECTS

Before getting into the outline of the course, it would be well to say that homemaking integrates perfectly with the other subjects of the curriculum. At St. Francis we are concerned that all our teaching be purposeful and related; no subject is an isolated unit. The homemaking course utilizes the knowledge acquired in the music appreciation and art appreciation classes of underclass years and the scientific information given in the science classes of the junior year—in biology especially. Junior religion units on self-preservation and race-preservation correlate perfectly with the homemaking unit on family life.

Our course is divided into five big units: House and Home, Foods, Family Life and Child Care, Home Care of the Sick, and Self-Development. We have found this division to be a "natural," the important topic of marriage and family living falling midway between the other topics, coming only after preparation has been made for it. Needless to say, this problem of marriage is the most interest-provoking unit of the course.

But before we arrive at the third unit, the basic consideration of house and home and the elemental problem of foods are discussed. The first includes such practical topics as the choice of home—locale, type of house, advantages of home ownership—interior decorating, household textiles and family budgeting. Some girls become aware for the first time of zoning laws and restrictive covenants. They learn, too, that interior decorating is not confined only to the artistically inclined. By building on the foundation laid in art appreciation class of the sophomore year, the teacher helps every girl acquire the basic principles of good decorative taste. Helpful in this unit is the Colorama.

AUDIO-VISUAL AIDS FREELY USED

Visual aids play a part too in the textile section of this unit, discussion being followed by a movie on the manufacture and use of sheets, linens, towels, blankets, spreads, etc.

At St. Francis we have a cross section, economically speaking. There are girls who "pay their own way," girls who help shoulder part of the educational expense, girls with moderate spending money, girls who never know an empty pocket. Their appreciation of the value of money varies, naturally, but almost without exception they have some of youth's thoughtlessness in handling the coin of the realm. All of them can profit by instruction on budgeting, whether the income they work with is

large or small. We try to show them the importance of keeping an account, of buying intelligently, of seeing "where the money goes." Students work out tentative budgets for their own family or for their own income and expenditures. If parents permit, it may be possible for one or two students to take over the family food buying for a week and report the outcome. Incidentally, this project of budgeting can be helpful to the religious teacher whom community life has relieved of the problem of making ends meet and who can profit by the gentle reminder that others are not so favorably placed.

Every adolescent is interested in food, although probably never before have the young—girls, at least—submitted themselves to such internal abuse. The foods unit has to overcome the prejudice that "I can't eat breakfast," and the diet brainstorms that strike with astonishing regularity. We have to try—we do not flatter ourselves that we make many converts—to impress the fact that food determines the body's energy and well being. We use the "wheel of good eating" to illustrate the basic food groups and supplement with a movie on correct eating habits. Each student receives pamphlets and charts explaining food nutrients and their functions in the body. Through visual aids the students receive tips on menu planning, meat and vegetable cookery, baking techniques, table setting and table etiquette. For this unit alone we show on an average of four sound movies and two slide films.

The junior who is taking biology finds the study of foods much simplified by the parallel study of food and nutrition in her science classes.

FAMILY LIFE, SEX

The third unit ushers in the vital, delicate, often little-understood, always intriguing problem of boy-meets-girl-and-isn't-love-wonderful! The girls approach this phase of homemaking with a wholesome sincerity, many of them frankly wondering "what it's all about." Although Hollywood and modern literature have left little to the imagination, it is surprising how in spite of it all many girls retain the child's ignorance of the physical aspect of marriage. And if we are realistic at any point in the course we are realistic here. We do not believe that a charmingly vague treatment of sexual love, one that lauds the topic while actually avoiding it, is of any use here.

There is an eager embarrassment about the average junior as the unit begins. She feels the need of instruction (it is the unusual girl who comes completely equipped from mother), yet she feels the reticence that comes to the inarticulate. She may "know" but not know how to express what she knows. She may have questions but her very poverty of language clothes her in a shell of shyness.

From the outset we bring to the topic a reverent treatment. We handle the matter maturely, never side-stepping any issue. The fact that one is an exponent of consecrated virginity need not detract from the teacher's authority nor from the conviction with which she presents the case for married love. But the teacher herself must be objectively matter of fact and of high emotional stability. The young detect quickly any trace of tension. On the other hand, they display an almost fanatical confidence in the teacher they have learned to trust.

For the Junior Miss the boy question is very real. The Catholic Junior Miss, better prepared than very many of her non-Catholic friends, has been given the right way of patterning her life. In this unit she is given, in addition to the moral concept, the physical aspect as well. For instance, we have a year long crusade against pagan styles. In this unit of homemaking the junior sees, often for the first time, why plunging necklines, strapless formals, midriffs are sources of temptation to the average boy.

The problem of sex is never an easy one; it is too closely allied with life itself to be a minor matter. To the adolescent it assumes frightening proportions. The finest, most thorough instruction will not remove all fears from the young, but it will at least give them a true picture of what they must guard against. Properly instructed they will be equipped to enter into the intimacy of marriage and to become the mothers of tomorrow's children.

It seems hardly necessary to add that one can treat the intimate problems of life practically, reverently, without becoming clinically detailed.

CHILD CARE

"Becoming a Mother" is an important topic in this phase of the homemaking course. Stress is laid upon proper care during pregnancy and following delivery, and very great emphasis is given to the care of the new born baby and his ultimate training in the home. One of the first practical demonstrations in the art of child care is that of "bathing the baby." We use a magic skin doll which really can be bathed. The teacher first demonstrates, handling the doll as though it were a baby, giving reasons for what she does. A movie along the same lines supplements the teacher demonstration. Then the girls take over. They must individually bathe the baby, holding it properly, handling it correctly and explaining their movements as they work. These return demonstrations are of immense value both to the girls who give them and to the class that watches the procedure.

Young mothers among the alumnae frequently remark that they were lucky to have had homemaking. As one alumna said, "I knew just how to take care of the baby."

The "taking care" included more than merely bathing baby, but homemaking had given her some inkling of his other needs and of how to supply them. She had learned about baby's diet, the diseases to which he can fall prey and their symptoms, and she had learned also the importance of developing his character and of introducing God into his baby life.

Never in the unit are human relations treated on merely a natural basis. Marriage is looked at as a vocation, as a sacrament which received its dignity when the Son of God graced the wedding feast of an unknown couple long ago in Palestine. The physical and the spiritual, here if anywhere, go hand in hand. So too in presenting the negative side, impurity is treated in its spiritual effects and in its physical effects also. Social diseases and the social vices of abortion and contraception are admitted for what they are. A Catholic teacher can do much in this phase of the unit to counteract the pagan treatment accorded sexual matters in "enlightened" materialistic circles. Again, she must be realistic in her approach.

Unit four takes the student from child care to home care of the sick. This home nursing includes several practical points: the proper making of a bed—empty and occupied; the proper way of taking the temperature, pulse and respiration rates; special diets and making attractive trays. Although elemental, this home nursing

can be of great importance to the girl now and in her later rôle of homemaker.

ENDING ON A "YOU PERSONALLY" NOTE

The homemaking course ends on a "you personally" note which never fails to interest the female of the species. Personal appearance, what to wear and how to wear it, developing personality—these are items dear to the feminine heart. It is never hard to provoke discussion on the care of the skin, the proper use of cosmetics, good grooming, dressing for the occasion, of smoking and drinking and their influence on the life and health of the adolescent girl.

We try to close the year with a résumé that will leave the girl with the conviction of her own importance and of the obligation that is hers as a potential mother of men.

If ever it was necessary to give basic training to those who will build the homes of tomorrow, if it was ever necessary to prepare the girl for womanhood, if it was ever necessary to stress the beauty of home, the indissolubility of marriage, the glory of maternity—that time is now. That is the reason for our homemaking course.

Bulletin Board Problem

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preview of the next unit or another subject into its sphere.

Let the children in on your bulletin board activities, too. They will take over the larger amount of the work involved in bulletin boards if you but let them. Since the bulk of the bulletin board space is given to their work, it is only natural that they should have a lion's share in providing the decorations. They enjoy enlarging, pinning, and bringing pictures for the board. The wonderful additions they can make to your picture collection are very gratifying to you as well as instructive to them. None of us needs to be convinced that the more we let a child do in the class room, the more he will gain of practical knowledge.

Bulletin board art is fascinating because of the unlimited possibilities of variations. The more boards you make, the more you realize it. Tiny pictures, cartoons, advertisements, and catchy sayings will spell "Bulletin Board" wherever you turn, and you will find yourself with more ideas than you are able to use immediately. Save them, and use them when the opportunity presents itself. Then it will be a case of a few hours' work, and behold—a refreshing newness for your class room. And what is more, you will be a teacher who has plenty of extra study tucked away for good teaching. Your August attack of "bulletin board blues" should be cured forever.



Studies in Ethics

(VII) SOLVING DOUBTS

By RT. REV. MSGR. PAUL J. GLENN, A.M., S.T.D., PH.D.

Rector, College of St. Charles Borromeo, Columbus 9, Ohio

IN THIS SERIES* of studies, we were saying—when something interrupted us away back yonder—that a man is certainly meant to conduct his life reasonably. He is to act in accordance with *reason*, with the thinking and understanding mind. Therefore, he is not, in his deliberate or human conduct, to act without knowing for sure what he is doing; he is not to act in uncertainty or doubt, but with certitude.

If doubt clouds the moral character of an act, man is not allowed to perform the act. It would be no more reasonable for a person to act when in the state of positive and practical doubt than it would be reasonable for a motorist to drive his car in complete darkness without headlights. Doubt and darkness must be overcome, conquered, dispelled, before action is right or reasonable.

DOUBTS DISPELLED BY THE DIRECT METHOD

How is practical and positive doubt conquered, dissolved, dispelled? We have seen the answer. First, by study and investigation, by inquiry, by careful analysis of the situation; this sort of effort to dispel doubt is called the *direct method* of solving doubt and reaching certainty. And this method must *always* be used, if it be possible to use it. Only when this method fails, or cannot be used, is it reasonable—and therefore right—to use the *indirect method*. And the indirect method of solving doubt is a method of reaching certitude, not about the doubtful facts of a case, but about the obligation (or freedom from obligation) of the person who faces the facts of the case.

We spoke of a young man, executor of an estate, who had good evidence that a certain article had been paid for, and good evidence that it had not been paid for. The direct method of solving the doubt failed to establish the fact one way or the other; the doubt remained. Then,

and only then, after the direct method proved unavailing, the executor used the indirect method. That is, he found that he could not establish *fact* of payment or non-payment, and then he turned to establish the existence or non-existence of *his own obligation in the case*. He reasoned thus: "I am in unsolvable doubt as to whether this bill has been paid. That fact I cannot establish; present evidence gives me no certainty either way. It may be that in the future some evidence may turn up which will clear this doubt about the fact, and then my own obligation will be clear. But even now, in the present state of such evidence as my best diligence can obtain, I can determine with certainty what I am permitted to do. I am not sure that this bill is unpaid, and my best efforts and inquiries (the direct method) do not tell me. Therefore *I am sure* that there is no certain obligation upon me to pay the bill; for a *dubious* state of affairs cannot beget an *indubitable* obligation. Hence I am, in the present circumstances, under no certain obligation to pay. And therefore I am free to refrain from paying. Justice must be done; that is an absolute requirement. But justice must be done to me as well as to the dubious creditor. If I am obliged to pay a debt already paid (as this debt may well be) I suffer injustice. And until the supposed creditor's status is shown for sure as one demanding payment, I cannot in justice be obligated to pay."

Sometimes all this is summed up in the statement, *lex dubia non obligat*, "a dubious or doubtful law does not impose certain obligation." And what shows a law (or state of affairs involving possible obligation) to be dubious? The existence of *solid probability* against its claim. Now, this solid probability is, in no sense, a mere likelihood or appearance of likelihood; such a thing is easily imagined, easily born of a person's own inclination or interest, and so is *subjective*, and not an objective evaluation of facts. Solid probability is an *evidenced* opinion. Thus the young executor's opinion that the bill has been paid is evidenced by these known facts: the testator was honest; he paid bills regularly; he was careful to keep records of his obligations, and no such records of the present doubtful debt are to be found. Here are facts to support the opinion that the bill has been paid. These are solid facts and they give a solid probability

*Note: Monsignor Glenn opened his very interesting series in the issue of Dec. 1947, and continued it in Jan., Apr., May 1948, and Jan. 1949.

that the debt has been discharged. Now a solid probability established in the face of a law (or obligation, or debt) renders that law doubtful of application in the given case. The law is, in the circumstances, a "doubtful law" and cannot establish a "certain obligation." That is the meaning of *lex dubia non obligat*.

DISMISSING DUTIES LIGHTLY IS TO BE CHECKED

Now, careless people who like to discuss and dismiss duties airily are to be checked. They are to be warned time and again that their own liking or their own personal opinion cannot establish a solid probability against a law so as to render it a doubtful law. They are to be told, over and over and with all emphasis, that no probability, no matter how solid, has any influence in settling the moral character of action in any case *unless and until the direct method of reaching certitude has been found fruitless or unavailable*.

It is, therefore, not only silly, but morally inept, to follow a general theory that the mere existence of probability excuses a person from duty in the case against which the probability is invoked. This would be laxity (or, as a theory, *laxism*) which is utterly unreasonable, and therefore immoral. Hence, there is no justification for the person who should say, "I know I have borrowed money from friends now and then. I'm not sure I always paid it back. But then it's likely I have. I'll take the probability that I have paid as sufficient to render my duty of further paying dubious and therefore non-obligatory." This is mere "shysterism" and has no value. If a person has borrowed money, he must pay it back. If he does not know whether he has paid it back, he must find out. He must use *the direct method*. It will solve his convenient doubts.

Again—and this is of the utmost importance to know and to remember—the application of the indirect method, and the use of probability as the basis of decision upon doubt, is altogether unreasonable, and therefore immoral, *when there is a definite and requisite end to be absolutely achieved*. Thus, to illustrate, a person could not justly say, "I don't belong to any church. I recognize my obligation (the law) of finding the true church. But I have inquired and studied; I have considered the claims of many sects. I am still in doubt as to which church is the true one. I have used the direct method of solving my doubt and it has proved fruitless. Therefore, the law which requires me to belong to the true church is, in my case, a doubtful law. I may say that a doubtful law does not bind, and that I am free from the obligation of seeking further." All this is fallacy. There is an absolute (i.e. wholly unconditional) obligation upon a man to know essential truth. This is a relentless mandate to human reason. The whole purpose of life is bound up with this.

Here is a quest that *must* be followed until certitude is attained. There is a definite and absolute end to be achieved, and obligation to attain that end presses here and now, and always, until that end is gained. The indirect method of reaching certitude has no place whatever in such a case, and no value, no matter how great the *probability* appears that this or the other sect is the true one. Indeed, in this special case, the man speaks falsely when he says, "I have used the direct method of solving my doubt and it has proved fruitless." He has *used* the direct method, but he has not *exhausted* it; hence he has no right to call it fruitless. But the point we wish to make and to impress is this: no law can be called dubious or doubtful when it expresses an absolute end which is absolutely to be achieved.

To illustrate this important matter further. Suppose a person takes instruction and enters the Catholic Church. He might say, "I was baptized in a non-Catholic church; the baptism was probably valid; therefore I need not be baptized now." But baptism is requisite for salvation, for the end and goal of human existence. It is an *absolute* requirement. Therefore, probability will not do, however solid. Full certitude must be attained. And so the converted person will be baptized *conditionally*; that is, the baptism will be conferred with the understanding that it is now absolutely done *if* the former baptism were not valid.

We may put the matter shortly by saying that the indirect method of attaining certitude, with the basing of moral decision on solid probability, has place (after the direct method had been found fruitless or unavailable) when there is question of what is *lawful* or permissible, but it has no place where there is question of what is *essential* or requisite.

PROBABILISM

The doctrine that is expressed in *lex dubia non obligat*, that is, the basing of moral decision on solid probability is known as *probabilism*. Among moralists there is much argument about the amount of evidence required to render a probability truly solid. Some maintain that good and genuine evidence which a prudent and intelligent person would regard as sound, even in the face of more probable evidence on the other side, is sufficient to render a law (or obligation) doubtful and hence non-obligatory in the circumstances; these moralists are called *probabilists*. Others say that there must be some parity, some equality, in the opposed probabilities (as in the case of the bill for which evidence is practically equal on the side of payment and of non-payment); these are called *equiprobabilists*. Still others maintain that the principle *lex dubia non obligat* cannot be invoked unless the proba-

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WRITING OPENS THE MIND

By SISTER M. ST. FRANCIS, S.S.J.

St. Joseph's Convent, Wayland, New York

SISTER Marcia's thoughtful eyes looked inquiringly at me.

"It's this new idea in reading and spelling that I'd like to discuss," I began, "the idea of teaching handicapped children to recognize words and to spell them, by writing them large and having the children trace them many times."

"New idea?" she smiled. "I've been using that idea for more than twenty years."

"You have?" I gasped. "Why haven't you ever written it up for the magazines, in order to give other teachers a chance to use it?"

"A good many teachers are using it, I believe," she said quietly. "I've been too busy using it to write articles about it."

"How did you happen to begin?"

HAS BACKWARD PUPILS TRACE WORDS

"It was when I was just beginning to teach Regents' classes," she said reminiscently. "One boy in my eighth grade was so hopeless in spelling that I was driven to doing something radical. He was as backward in writing as in spelling. So in order to improve his writing and get somewhere with his spelling at the same time, I began writing spelling words quite large on the board, and having him trace them many times. He began to improve in both writing and spelling almost immediately. Since then I've used that method in all such cases."

"Do you always begin with board work?" I inquired.

"Yes, there's somehow a familiar and easy atmosphere about working together at a board. Later on, I find that these children do good work tracing on paper. Not only does this help in writing and spelling, but also it teaches them to recognize words. The words they learn in this way are fastened in their minds as in a photograph. Once they've traced it often enough to make it their own, they easily associate the meaning with the word."

"Do pupils like to trace the words?"

"They don't object. Most of these pupils are boys. I suppose because their minds are more speculative, they don't usually take so kindly to practical things like

spelling, and so their perceptions in that direction are poorly trained. A good way to start them with comparatively little pain is to find out what interests them and begin with words connected with their interests."

Sister Marcia smiled reminiscently.

PROGRESS FROM PUPILS' INTEREST TO THE NEW

"I remember one boy who could neither read nor spell. I asked him one day what he liked to do. He replied that he liked to saw wood. I looked at him incredulously. He doggedly repeated that he loved above all things to saw wood. So we started with the word 'wood.' He learned it in short order. We then turned to all the operations connected with wood. We sawed wood, we cut wood, we chopped wood. In a short time, he had a whole vocabulary built around the word 'wood.' He was as happy as a bird, learning about his beloved wood."

Sister Marcia began to warm up to her subject. Her gray eyes kindled.

"I can see him still. Leonard was his name. From wood we went on to other things that he liked, and from there to indifferent subjects. Once he found that he could really learn words as other boys did, he was word-hungry. One day he came to school with a virulent sore throat. The school nurse ordered him home. 'But I can't go home,' he complained to me, 'I have to learn my words.' This was the boy who had been labeled lazy and hopeless all through his school life. I finally persuaded him to go home."

She smiled again.

"I called his mother, who was appalled at the thought of having him at home for days at a stretch. 'But there's nothing he can do,' she wailed. 'What will I do with him?' I explained the word-learning process and she listened intently. She put the instructions into practice. Leonard returned to school some days later and triumphantly presented me with a paper on which he had written seventy-five words which he had learned while he was ill at home."

"How many times must they trace the words, ordinarily?" I queried.

Sister laughed. "That's what the boys want to know.

I tell them that it is up to them. If they say the word each time they trace it, and really put their minds on it, a few times will do. After some practice I dictate the words. Then they check in their spellers just the missed words. They need not trace again the words they spelled correctly. I have known such a child to learn in forty minutes, six difficult, tricky words, such as 'erected,' 'creature,' and 'traveling.'"

THE "WHY" OF THE METHOD

I was wondering about the why of the method. "I read the other day that a well-known teacher who is using this method states that the child learns through his muscles what he is incapable of grasping through sight and hearing."

Sister Marcia shook her head.

"I feel quite sure that with this method the child is still learning through the ordinary channels of sight and hearing. These handicapped children probably have faulty vision or hearing that is of a type difficult to detect. Or possibly there is some lack of coordination between nerves or muscles that has prevented them from learning to read and spell. They may be failing to see the words correctly and distinctly, or the failure may be in transcribing from print to script."

"Have you discovered any other signs of defective sight or hearing in such children?" I asked.

"Yes," she replied. "Many of these children are deaf to differences between tones. They cannot properly distinguish vowel and consonant sounds. They hear, in a way, yet there are many sounds that they do not really perceive, so that many words sound alike to them. A large number of these young people are indistinct speakers. They mumble their words, because they are no more sure of their pronunciation than of their spelling. This mumbling gradually disappears as they begin to make words their own."

"You think, then, that the gaining of confidence has much to do with their progress under this method?"

"The gaining of confidence, a feeling of sureness in handling words, is a very large factor in the success of the tracing method," replied Sister. "When an ordinary method of learning spelling, such as writing a word over and over independently, is used with a handicapped child, the child is quite likely to write the word incorrectly each time and so learn it incorrectly. This discourages him. He feels that he is somehow different from other children. He comes to believe that learning words is impossible for him. When, after a few successes with tracing, he finds that he can learn, his outlook is entirely changed. He is ready for any amount of effort, because he has had evi-

dence that his efforts can actually produce fruit."

Sister Marcia stopped and gave a little chuckle.

STRATEGY USED WITH INDIFFERENT PUPIL

"Speaking of fruit," she smiled, "the way to many of these handicapped brains is through the stomach. There was Joe. Joe had no interest in anything. He was sitting out the years in school until he should be old enough to go to work in a garage. One day I asked him what he especially liked to eat. 'Spaghetti, of course,' he grinned. 'You could learn to spell spaghetti,' I grinned back, 'and to know the word spaghetti when you see it. Wouldn't that be safer than taking home a box of the wrong thing some day?' Joe laughed. I wrote the word spaghetti on the board for him and told him to trace it several times. After the seventh try, Joe was able to write the word without looking at his model. It was a new experience for him. From spaghetti, we went over the entire menu. By that time, Joe was interested and encouraged to go on with a whole list of words. Joe is working in the garage today, and he is able to read and to make out his bills. Joe owns the garage now."

Sister Marcia thought a moment, then went on.

"It is, of course, necessary that these children should also say the words, and say them distinctly, as they trace. The word then makes a triple impression on them. They say it, they hear it, and they see it, correctly. Their faulty hearing, sight, or coordination having been aided, they for the first time get a sure grip on the words. Where they had been working in a kind of fog, they now feel that they are out in the daylight. They feel secure. It is this, rather than muscle-learning, I feel sure, that accomplishes the miracle. They now feel certain of their footing. It is like a little child learning to walk while holding its mother's hand. The child feels safe and is willing to go on trying. Some day he will be able to walk alone. So it is with these children. While most of them will never be able to reach the norm set for the ordinary child, still they will be able to walk through life with much less suffering and without that 'lost' feeling of being different from other people. Best of all, they will be able to do more good in the world. Some few will attain normal achievement, or even go beyond the ordinary. These are the few who, through some hidden lack of sense or coordination, have not been able to use the superior intelligence which they possess. For any of the group, the work is immensely worth while."

"It must make you very happy to see the clouds of suffering and discouragement dispelled for these unfortunate children," I said, sympathetically.

"It is worth a lifetime of effort," said Sister Marcia, with her ready smile.

The Catholic Woman's College

THE ISSUE IN OBJECTIVES

By JAMES J. MADIGAN, PH. L.

532 South Canosa Court, Denver 19, Colorado

THE efficacy of the Catholic lay apostolate has been seriously curtailed over many decades and continues in its regrettable state due in large part to an approach to Catholic women's college objectives that is basically unfair, unphilosophical, and thoroughly narrow-minded. It is a mistake to feel that there is no issue here.

For too long a time there has been unwarranted complacency with a status that is highly undesirable. Such a status, while lacking philosophical substantiation, proceeds from a practical viewpoint that involves a serious vicious circle and most of the fallacies of formal logic.

For the past four years I have been engaged in teaching philosophy in both a Catholic women's college and a Catholic men's college. This experience has brought the issue into clear focus for me and gives me, I feel, a greater assurance in taking the position I propose to defend.

TOO MUCH THEORIZING ABOUT OBJECTIVES

The incontroverted fact is that among educators, Catholic and otherwise, there is too much theorizing about such objectives. The incontrovertible truth of the matter is that such theorizing is more within academic license than academic freedom, and certainly it is the profundity of shortsightedness.

Are the objectives of the liberal arts college for women essentially the same as for the liberal arts college for men? Does the philosophy underlying liberal arts, based on philosophical psychology and the natural law, recognize the male and the female or does it recognize merely the human totality? Does empirical psychology, whose considerations, too, must be valued in approaching objectives, establish anything more than accidental variations between men and women? Is the philosophical approach to such objectives and the resulting curriculum one which experience has invalidated?

Toward a clear settling of the issue it is most certainly in order to review a few basic philosophical tenets which should be common holding among all Catholic educators.

The natural purpose or objective of anything is known in the knowledge of the nature of the thing. The knowledge of the nature of the thing is contained in the knowledge of its natural activities and properties. The knowledge of the natural purpose of a thing is knowledge of the divine plan of creation. This is true of all God's creations, whether that creation be on the mineral, vegetative, sentient, or rational level. God created them all according to divine objectives and their purposes must be the purposes of the Creator. It cannot be otherwise. But we do not educate the lemon or the worm; we educate only the human composite, because only the human composite has the moral nature of intellect and will.

Man, alone, by nature can glimpse the divine plan in his regard and know his own objectives in a knowledge of his nature. And it is because only man can know his objectives as intended by God that he alone has natural rights and duties. This, then, is the peculiar life of man, a series of rights and duties. This, then, is the rôle of full education, a teaching of the natural rights and duties, a teaching of the purposes of the human totality as outlined by God, Himself, and a training for rational execution of those rights and duties proper to the nature of this unique creation. The purposes of education must be in accordance with the divine plan; they must be simple as the divine plan, as unswerving as the divine plan. There is no room for arbitrary theorizing on objectives.

This is not a peculiarly Catholic approach to the study of objectives. It is as undenominational as reason and philosophy. The Catholic approach is not right because it is Catholic; it is Catholic because it is right. There are no two different simultaneously orthodox set of objectives for liberal arts education just as there are no two simultaneously orthodox divine plans for the human totality, and this by virtue of the principle of contradiction. There is one approach, and one who is not blessed with the Catholic faith can see God working in all His creations

by virtue of the rational nature. The objectives of the non-sectarian and the sectarian college should both parallel the objectives intended by God Almighty in His image, man. The Methodist college should differ from the Catholic college in the theology taught in the religion department and permeating the activities of the student. The non-sectarian college, if it omits the religion department, is *ipso facto* incomplete in failing to recognize in the human totality the prime and all important natural duty of reverence of the Creator according to systematic speculative and practical religion. It is a mandate of reason, apart from Rome, that Catholic colleges must teach Catholic theology in the religion department.

CONSIDERING THE SOCIAL MAN

Frequently educators speaking of objectives sum it up this way: "Education is assisting in the growth of the full man." A fine synopsis; too frequently, however, the term "full man" hides the shortsightedness of some educators who use this terminology. It is held that education must be of the whole man, soul and body, all the faculties on the three levels of soul life. And that is all.

This is hardly education at all. Man is not merely an individual meant by nature to lead only an individual life. Man, by nature, is an individual with natural individual rights and duties; a conjugal unit with natural conjugal rights and duties; a domestic unit with natural domestic rights and duties; a civil unit with natural civil rights and duties, and an ecclesiastical unit with natural ecclesiastical rights and duties. And when man is "by nature" man is "by God." So that to say education of the full man is education of the full individual is to indicate an incomplete knowledge of man as intended by the Creator.

Does all this apply only to man and not to the woman? It applies to the human totality. Just as the differences in man and woman in the plan of God are accidental, so, too, the purposes of their lives here on earth are to differ only accidentally in relation to the divine plan. So, too, are the objectives in education essentially the same, accidentally different. Philosophy never once speaks of the man and the woman as separate. It recognizes only the human composite as such.

Liberal arts education, then, must accept these philosophical conclusions in proposing objectives and curricula for the young man and the young woman which are essentially the same, which aim toward a development of the total composite for the fullness of human living.

It would be as blind to discount the accidental differences between the young man and the young woman, as it is philosophical not to recognize the essential similarity between them. Toward a development of the peculiar characteristics of each, courses of curriculum

must be introduced which contribute to their development. The mistake, too often made, however, is to confuse these different courses with the essence of the liberal arts women's college, and accordingly to emphasize them. Such narrow-minded emphasis assigns the college the nature of a social agency.

While it may be granted that from the "theoretical" viewpoint the woman has the essentially similar full rôle in life as the man, and as a consequence must be prepared for the full rôle of the human composite, the argument is here urged that practically, from experience, such is not the case. This argument contains the highest features of the begging the question, ignorance of the issue, and the vicious circle; for the woman, mostly, has been educated in a tradition based on this inadequacy of philosophy. If she has not shown herself capable of assuming her full rôle in life, the fault is not with the Creator and the woman, herself, but with those theorists who have shortsightedly trained her as a result of their narrow view of the divine plan for the woman. If we train the woman inadequately, naturally our experience will be of an inadequately trained woman. There is no mutual repugnance between the concepts of femininity and complete human development.

REAL ISSUE GIVEN RECOGNITION

Loretto Heights College in Colorado has instituted annual summer workshops for deans and presidents of Catholic women's colleges in praiseworthy recognition that there is a real issue. At such workshops the most common slogan among the educators, who consider the essential similarity between objectives for men's and women's colleges highly visionary and impractical, is "The woman's place is in the home." This is completely unchallenged tradition and, while it is true, it is not true in an exclusive sense that the woman has no other place. It is just as true to say, "The man's place is in the home." The implication received from the slogan of such educators in the minds of most is such as to exclude the man. The home is not peculiarly the woman's place. It is the place of the husband just as well. The only difference is that man leaves the home to work as a means to the end of insuring and bettering the home. Work is not an end in itself; work is a means toward human living in a home. While the man leaves the home to provide a home, the woman remains in the home to sustain it for decent, human living. Both works by the man and the woman are means to an end; but the end, the home, is equally natural to both.

Again the work in the home of the woman is accidentally different from the work of the man outside the home. It is in this, precisely, that curricula of men's and

women's colleges differ accidentally to train both in accidentally different works.

The home is equally natural to the man and the woman in the education of the children. Such education is the natural duty of both equally. Again they may contribute accidentally differently to the education of the offspring.

THIS SLOGAN NEEDS CHALLENGING

"The woman's place is in the home" is a slogan that must be challenged for clearer understanding. Present widespread understanding of the slogan is commonly shortsighted and erroneous. While we do not advocate political careers for women as a general policy, it is incumbent on the woman as well as on the man to become active and intelligent contributors toward social betterment, to take significant action toward securing clearer and more moral social and political thinking and toward legislation and a judiciary which base decisions on morality rather than on pragmatic economic consid-

erations alone. As natural members of ecclesiastical society, as members of the Mystical Body of Christ, it is incumbent on both the woman and the man to become lay apostles to "restore all things in Christ."

This is the fullness of human life, the life of man and woman as intended by the Author of human nature. To prepare the woman for her full rôle beside the man, the woman's liberal arts college must proceed in its curricula from a philosophy which recognizes this fullness of the divine plan regarding the woman. It is no less noble or complete than that for the man.

It is our task and our vocation as educators to take active part in God's plan of creation. We must see the full beautiful plan of God in the nature of our student, His creature. Let that be our plan and no other. If our view is limited our results will be limited. The road to eternity is not one for the man, one for the woman. We all walk hand in hand. And the road is wide and the opportunities varied and adventures numerous and glorious for all of us. It is a happy voyage with a beautiful vision ahead. And the vision and the road are for all of us, but it is awfully limited and dull from the kitchen window.

Ethics: Solving Doubts

(Continued from page 21)

bility favoring freedom from obligation is notably greater than the probability which indicates obligation; these are called *probabiliorists*. But these classifications of moralists, and these shades of opinion, are for mature minds and expert teachers; they need not further concern us here. Let us remember the technical names of their teachings: *probabilism*, *equiprobabilism*, *probabiliorism*.

It has been necessary for us in our studies in ethics to discuss all this matter of solving doubts and achieving certitude. But the limitations of our discussion are such that we must be on guard against the too free and widespread application of what we have learned. We must be careful not to make probabilism a kind of rule of life, and its free application a handy means of easing ourselves out of demanding duty. For lack of care in applying the principle of probabilism almost certainly results in misapplication. There is nothing tricky or sly about probabilism; it is sane and sound. But its requirements are very precise, and it is easy to miss one or other of them. Therefore, the prudent man, in doubt about important issues, will take counsel, or will sift the situation and study it with greatest attention before applying the ethical principle of probabilism.

For the establishing of sound probability there are general directives which, in addition to the special or individual details of a case, have a right to our attention.

1. *In a doubt, what is sanely to be presumed is to be taken as fact.* If a superior issues an order or makes a concession, it is to be presumed that he has authority to do so. If a person recites promised prayers at a certain time each day, yet cannot recall the definite reciting of a particular one of them, it is to be presumed that he has recited it, and he is not obliged to repeat or supply it.

2. *In doubt, make judgment according to what customarily happens.* This rule overlaps the first one, yet has wider scope. A person who regularly strives to repel evil imaginings is in doubt whether in a single case he has done so; the doubt favors him.

3. *In doubt, an act must be taken as validly performed.* A penitent doubts whether he has had sufficient contrition in making his confession; the confession is to be regarded as validly made and effectual.

4. *When the requirements of law (or obligation or duty) are obscure, despite proportionate efforts to clarify them, only the minimum of what they exact is to be regarded as binding.*

5. *As to facts or deeds done* (a) In doubt about a fact, the fact must be proved; it is never to be presumed as done; (b) In doubt as to the quality of a fact, it must be presumed that it was rightly done; (c) In doubt as to the author of a fact, no one is to be regarded as evil or guilty unless he be proved so.

The Story of the New Testament

EPISTLE OF ST. JAMES

By REV. G. H. GUYOT, C.M., S.T.L., S.Scr.B.

Rector, St. John's Seminary, 247 Felisa Street, San Antonio, Texas

OUR THOUGHTS have been with and on St. Paul; let us now turn our attention to another apostle, St. James, Bishop of Jerusalem. As long as we wrote of the great Apostle of the Gentiles, we were thinking of his missionary journeys, we were moving in the midst of peoples who were pagan, even though some Jews were to be found among them. When we come to the consideration of the epistle of St. James we focus our attention on Jerusalem and we become concerned with Jewish Christians. For this epistle was written from Jerusalem and was intended primarily for the Christians of Jewish descent, who were being persecuted here and there throughout the Roman Empire. The word "primarily" is used because the letter bears evidence that the author was reaching out to a Gentile audience as well as to a Jewish one.

From the earliest times in the Church this and six other epistles (St. Peter's two, St. John's three and St. Jude's one) have borne the name "Catholic" or universal; the reason is that the writers were expounding subjects of interest to all Christians, even though they addressed themselves to a particular group. St. James was probably the first to write in this class of epistles; 58 or thereabouts is the usual date given for the composition of this book of the New Testament.

In the apostolic college two men bore the name James; one was the brother of John and the son of Zebedee. He was called the Greater in contradistinction to the other James, called the Less; perhaps the reason was age or stature. The first James, who was also the intimate of our Lord, was put to death by Herod Agrippa I, about 42 A. D. The second James was called the son of Alphaeus; through his mother he was related to our Lord, and hence is called by St. Paul "the brother of the Lord," that is, his cousin. This James was the brother of Jude, also one of the apostles, who wrote the epistle to which his name is given. There is nothing to distinguish this James from any of the other apostles during the public life of our Lord; St. Paul notes however that he was favored with

an apparition of our Lord after His Resurrection.

St. James together with St. Peter and St. John were considered pillars of the church, as St. Paul indicated when he described his first visit to Jerusalem after his conversion. At the time of the assembly in Jerusalem (c. 50 A. D.) after St. Peter had handed down the decision that the Gentiles need not observe the Mosaic Law, it was St. James who rose and proposed a practical solution for the gatherings of the Jews and Gentiles in the various churches throughout the spreading Christian world. Except for his epistle we have no further knowledge of him from the pages of the New Testament. Tradition however asserts that he became the first Bishop of Jerusalem, that he was respected by all, so much so that he was known as "James the Just," inside as well as outside the Church. The martyrdom of St. James, being thrown down from one of the wings of the temple, took place in 62, according to several early church historians.

PURPOSE JAMES HAD IN WRITING HIS EPISTLE

It is only from the epistle itself that we are able to gather the occasion of its composition. Christians everywhere, and particularly those of Jewish extraction, were finding it very difficult to live up to their faith; the reasons for this were to be found outside of the fold as well as inside the Church. The first fervor of many Christians was cooling; and some of them were beginning to manifest their old vices. Here and there was a tendency to favor the rich and to look down upon the poor; some were listening to the exhortations of the apostles and the presbyters, but they were not putting what they heard into practice. Still others were guilty of sins of the tongue; quarrels were the result, and these led to further sins. The rich were not caring for the poor. Such were the internal difficulties that St. James wanted to correct, but there were also

other problems. The Christians were persecuted; hence they had need of encouragement in the midst of these trials. The conditions just considered were rather general; hence St. James tried to reach out to all Christians, but because of his position as Bishop of Jerusalem he wrote in a very special way to the members of his own race, without however excluding the Gentiles.

While St. James began his epistle as was customary and as we have noted in our study of some of the epistles of St. Paul, he does not extend the greeting beyond the bare formula: "James the servant of God and of our Lord Jesus Christ, to the twelve tribes that are in the Dispersion: greeting." There is no wishing of grace and peace, as is found in St. Paul. The Jewish atmosphere is evident from the words "twelve tribes that are in the Dispersion." St. James was addressing Jewish Christians outside of Palestine; but as we have noted the epistle had an appeal for Gentile Christians as well.

Without any introductory words St. James taught his readers to regard it a joy to be able to suffer, since this begets patience. The practice of this virtue leads to perfection; if any Christian is lacking this, let him ask it of the Lord "with faith." And in receiving from God let all difference between the rich and the poor be swept away. St. James now returned to his topic of enduring trials and temptations; a crown awaits those who endure them. Temptations do not come from God, "for God is no tempter to evil, and he himself tempts no one." Not temptations, but good gifts come from God; in fact "every good gift and every perfect gift is from above" (Read 1,1-18).

ST. JAMES EXHORTS READERS TO RESTRAIN THEIR TONGUES, BE CHARITABLE

St. James wanted the Christians to listen to the preaching of the word of God with all eagerness; but he desired that they should be just as slow to speak and to anger as they were eager to hear. Let them cleanse their souls of sin, then they would be ready to appreciate their faith all the more. Then they would understand that they must "be doers of the word, and not hearers only." Otherwise they would be similar to a man who looks into a mirror, sees the kind of man he is, but forgets this when he begins to face life. The Christians then should look into the law that they had received, and put into practice what they had learned. Yet their practice of the faith would be in vain, if they did not restrain their tongues. The religion of such men is useless. What pleases God in the lives of men is a pure and undefiled religion, namely, to be charitable and to keep oneself from the contagious sins of the world (Read 1,19-27).

There existed a fault in the Christian assemblies that St. James felt must be corrected; this was partiality. When a well-to-do man entered he was immediately

shown to one of the better seats in the assembly; he was spoken to with deference and given every mark of honor. On the other hand when an obviously poor man entered he was made to stand or was told to take a servant's place; he was treated gruffly and shown no honor whatsoever. After St. James had described this situation he proceeded to admonish the Christians on their behavior. To act in this way is to judge the worth of people by their outward appearances. This is not in accord with the actions of God who made the poor rich with His graces. Moreover the rich were the very ones who oppress the Christians, and still they were shown honor! The royal law is: "Thou shalt love thy neighbor as thyself." The conduct of some Christians was not in agreement with this law; hence they had become transgressors of the whole law, for "whoever keeps the whole law, but offends in one point, has become guilty in all." (Read 2,1-13).

FAITH WITHOUT WORKS, USELESS

To St. James—and his life proved it—faith was not merely something to be believed, it was also something to be lived; his faith was made manifest by works. There were some Christians however who did not have this practical faith. In detail St. James described the uselessness of faith without works; faith alone cannot save a man. God had given the commandment of love, as the Apostle pointed out; if then a Christian relying on his faith said to one in need: "Go in peace, be warmed and filled," he was not fulfilling this precept, and he certainly was not helping the needy person. His belief in the precept was dead, since it was not manifested in works. But if a Christian objected and said that he believed in one God, St. James retorted that "the devils also believe, and tremble."

Since St. James had in mind many Jewish Christians, he now recounted the incident of Abraham offering up his son Isaac; did not this make manifest the faith of Abraham? The works of the father of the Jews justified him before God; that is, made known to God how great was the faith of Abraham. So also in the case of Rahab: through her works she was saved from the destruction of the rest of the people of Jericho. In a few words St. James concluded his teaching: "For just as the body without the spirit is dead, so faith also without works is dead" (Read 2,14-26).

It would seem that some Christians were seeking honorable positions; they desired the position of teachers. St. James took occasion from this to warn them that those who became teachers would receive a greater judgment. This led him to the consideration of sins of the tongue; it would appear that the connection in his mind was made by the thought of teachers offending in this way by reason of their position. The perfect man is known by the fact that he does not sin with his tongue; the idea of St. James

is that of our Lord: "Out of the abundance of the heart the mouth speaks." The tongue is a small member, yet "the tongue is a fire, the very world of iniquity." Men are able to tame the wild beasts and the bird, but "the tongue no man can tame—a restless evil, full of deadly poison." Men use the tongue to bless and to curse; what strange bedfellows! Almost in derision St. James said that these things ought not to be. No one ever saw the like in nature; a fountain does not give forth sweet and bitter water, a fig tree does not bear olives, nor a vine figs. So a man who is given to God, a Christian, should not use his tongue to bring forth evil (Read 3,1-12).

Some of the Christians had gifts of wisdom, or thought that they had them. If so, admonished St. James, let them show forth these graces by works. If they found jealousy and contentions in their hearts, they did not have wisdom; instead they were filled with earthly and devilish sentiments. The wisdom of God is indicated by peace, by docility and chastity, by a whole host of virtues. Yet St. James knew that there were quarrels and wranglings among the Christians. The origin of these things was to be found in the passions "which wage war in your members." The Christians were covetous and envious and quarrelsome; hence when in their prayers they asked for God's graces and gifts, they did not receive because they did not ask in the right way. They wanted these things in order to feed their passions. Those who had these passions were worldly, adulterers (in the spiritual sense, unfaithful to God); hence they were enemies of God. They were full of pride, and therefore God resisted them; He gives His grace to the humble, not to the proud. Let them cleanse their hands as well as their hearts; let them be sorrowful, let them repent. Let them humble themselves "in the sight of the Lord, and he will exalt you" (Read 3,13—4,10).

ST. JAMES INVEIGHS AGAINST DETRACTION

St. James singled out a particular sin at this juncture: the sin of detraction. By speaking against a brother Christian, the speaker judged his brother (which Christ had condemned); he was breaking the law, not observing it. For the law demands love, not judgment. God is the only judge and the only lawgiver; as for the detracting Christian, who was he? Another fault now came to the attention of the Apostle; many Christians were making their daily plans without any reference to God or without thought of Him. They would decide to do this or that, not giving a thought to the possibility of what might happen today or tomorrow, not mindful of this life which is a mist and vanishes as quickly as a mist. "You ought rather to say, 'If the Lord will,' and, 'If we live, we will do this or that.'" They should and did know these things; hence if they neglected them, they were guilty of sin (Read 4,11-17).

From the next words of the apostle we gather that the rich Christians were not at all mindful of the condemnation of riches by our Lord; they were clinging to their wealth, they were gathering more money unjustly, they were living sumptuous lives. They even put to death the just man, who died without resisting. In no uncertain terms St. James condemned them; first of all, he described the miseries that would come upon them; all their riches would rot and their garments would be ruined; their gold and silver would rust and their very riches would "devour your flesh as fire does." The Apostle suddenly turned his attention to those who were suffering, afflicted, and persecuted; in all likelihood the thought of the condemnation of the just by the rich brought this thought to his mind.

The just Christians were to await with patience the coming of the Lord; this coming was not very far distant. Let them not complain for "the judge is standing at the door." They should remember the example of the patience of the prophets, and especially of Job. The Lord is merciful and compassionate; this thought should be the foundation of the patience of the afflicted. With one of those sudden turns of thought, with which we are familiar by this time, James now told the Christians to avoid swearing; their speech should be as counselled by our Lord: "Let your yes be yes, your no, no." The last phrase indicates why the apostle suddenly referred to this: the coming judgment to which he had made reference above (Read 5,1-12).

ST. JAMES PROCLAIMS THE SACRAMENT OF EXTREME UNCTION

A few last thoughts St. James wished to put down for the benefit of his readers. Should there be sadness in the heart of one of the Christians, caused by the difficulties of life or by the sufferings of a follower of Christ, let him turn in prayer to God. Should there be happiness, let the Christian give vent to his joy by singing a hymn. Should there be illness "let him bring in the presbyters (the priests) of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him." Here we have the Sacrament of Extreme Unction proclaimed by St. James. All the elements of the sacrament are to be found: prayer, anointing with oil, the effects both in the body and in the soul.

The mention of sins brought the next topic to the mind of the Apostle; he wanted the Christians to confess their sins to each other and to pray for each other. This confession of sins is not described, so we are at a loss as to know what kind of a confession it was; perhaps it is something similar to our confession at the foot of the

altar: "I confess to Almighty God . . . that I have sinned, exceedingly in thought, word and deed . . ." St. James dwelt on the power of prayer, "for the unceasing prayer of a just man is of great avail." To illustrate this he used the example of Elias who by his prayers shut up the heavens so that no rain fell for three and a half years, then brought down rain once more through his pleadings to God.

One last thing is mentioned by St. James: if a sinner, one who has strayed from the way of a Christian, is brought back through the help and aid of another, a soul has been saved; and this act of charity will be the means of obtaining the forgiveness of many sins. The wording is somewhat obscure. The meaning seems to be that through this act of charity the soul of the sinner is brought back to the life of grace, and the one causing the saving will merit the pardon of his sins (Read 5,13-20).

On this note ends the epistle; as abruptly as it began, so it closes. This same brusque and blunt style is noticeable within the letter itself; the transition from one subject to another is without any warning and without any seeming connection. The style is similar to what we find in some books of the Old Testament, especially in those books containing proverbial sayings and maxims. At times, too, we note a trait very common to the Oriental mind: instead of developing a topic, the author will join one idea with another, until the sentence resembles a forged chain of many links. As an instance read James 5,15-18: in the first verse he mentions sin; in the next verse sin begins the sentence, and that leads to prayer, and this leads to the power of prayer. We must never forget that the men who wrote the books of the New Testament were first and foremost preachers of the word of God, and that it was only by accident, we might say, that they wrote this word. Reading aloud of the pages of the Bible would probably result in an appreciation of this fact.

SUMMARY OF THE EPISTLE OF ST. JAMES

Author: James, the Less; relative of our Lord; an apostle; brother of Jude and son of Alpheus; Bishop of Jerusalem.

Heritage of De La Salle

(Continued from page 16)

treatise. I submit that these are achievements enough to entitle him to a prominent place on the select roll of great educators.

In conclusion, it is proper and a pleasure to offer congratulations to the Brothers of the Christian Schools on having a founder who was so great a saint and so great an educator; and congratulations on their own example of more than 260 years of dedication to the toil-

Time: About 58.

Place: Jerusalem.

Language: Greek. Style resembles that found in sapiential books of the Old Testament.

Occasion: Jewish Christians, in particular those outside of Palestine, and Gentile Christians were finding it difficult to live the way of Christ. First, this difficulty was found in their own lack of virtue, secondly, it was due to external persecution.

Lack of virtue: there was not a very deep appreciation of the faith of Christ; this led to partiality among the brethren. It also caused some to be lax in living their faith. There were quarrels and contentions; some had ambitions to be teachers. Others found their tongue very troublesome.

External persecution: Temptations came their way. Trials were their lot from the other Jews and from pagans.

Purpose: To encourage and admonish the Christians.

Contents: After a brief introduction, James considers the wise way to undergo trials and temptations. Faith is not merely to be believed, it is to be lived. There must be no distinction between the rich and the poor in their assemblies. Faith and works must go hand in hand. Beware of the honor of being a teacher; it leads many to sins of the tongue, which if a man curb, the same is a perfect man. Put aside all contentions and wranglings; these have their roots in passions that are part of the character of worldly men, but not of godly men. Detraction does not become a Christian. Christians should bring God's providence into their daily plans. The rich who have extorted their wealth by unjust means are storing up for themselves punishment. Since the Lord will soon come, let Christians bear their persecutions patiently. In cases of illness, let the Sacrament of Extreme Unction be given by the priest. Let all Christians pray one for another, remembering the power of prayer. Should a Christian fall away from the faith, bring him back; a soul is thus regained for God, and the act of charity will cover many sins.

some trade of the teacher. There cannot but be something impressive and stirring in the spectacle of religious men and women laboring year after year to teach unnumbered thousands of ordinary people the ways of knowledge and the knowledge of God, while they themselves remain for the most part unknown, almost anonymous, their achievements inscribed in a corporate rather than a personal record.

Teacher to Teacher — In Brief

GEOMETRY—THE STUMBLING BLOCK

By SISTER MARY ESTA, C.S.J.

St. Francis de Sales High School, Utica, New York

CONSIDER the plight of the hapless sophomore facing his first experience in the almost forgotten art of formal logical thinking! How useless it is to say that geometry is not a "nightmare" even for the most idealistic teacher who often faces a wall of indifference, if not downright prejudice.

Teacher and pupil may, in the language of today, be said to be victims of a "cold war." Nowhere else in the life of a young adolescent do we find more in evidence the results of the psychological effect of fear. Because of this fear, both pupil and teacher may face the study of geometry with a defeatist attitude.

Geometry Trains Student to Think

Geometry is the distinctive academic subject which has the high and altruistic purpose of initiating the citizens of tomorrow in the noble art of thinking. The Ancients, including Plato who wrote over the door of his famous school: "Let no one ignorant of geometry enter here," were cognizant of the cultural value of geometry. They stressed its importance, even at the expense of losing kingly favor, warning us at the same time that there is no royal road to geometry.

Geometry is in one sense a democratic subject—a leveller. It makes apprentices and mere novices of all who approach it. Sad to relate, it is often those brightest in other fields who find themselves most inefficient in Euclidian problems.

Since young America is not by nature defeatist, some way should be suggested to overcome the undesirable attitude toward so important a subject; to counteract the propaganda unwittingly dispensed by well-meaning elders who were themselves "exposed" to the study of geometry, but "fell by the wayside." We might then be able to make at least a fair attempt at reaching the mind of the adolescent.

Much as one hesitates to make the assertion, it is obvious that boys and girls of today (as well as many adults) are guilty of much "hodge-podge" thinking. They are all too prone to dispense the glib "so what" or one of the many clichés which cover a multitude of situations. The radio, the screen and the fledgling television pro-

grams are to blame undoubtedly for much of this superficial attitude toward the problems of life. It is difficult to impress upon modern youth that entertainment should claim only a small portion of each day. Since there is little need for active thinking when watching the plot unfold on the cinema screen, children no longer care to read to any extent; hence, they fail to develop their powers of mental visualization.

The noble task of the geometry teacher is to lead the child by gradual steps to use the greatest God-given faculty he possesses—his reasoning power. We know that much arithmetic and algebra may be taught by "rote." If certain type examples are drilled into the already well-developed memory of the child, and in addition if he is trained by repetition in the mechanics of these introductory subjects, he is able to make a passing grade in almost any modern examination. All experienced teachers are aware of the fact that as far as examinations are concerned there is really very little that is new under the sun. Woe be to the unlucky examiner who should produce a new type of examination paper or wander from the beaten path! It would be even possible to learn pupils geometry (not *teach* it) by the rote method. But we would be failing in our vocation as religious teachers if we not only prevented a child from acquiring knowledge, but also hindered him from achieving the power to think. The practice given to the pupil to think things through to their logical conclusion and the training in correct and exact expression of thought, are of far more value than the mere passing of an examination.

Draw Attention to Geometric Forms in Nature

By drawing attention to the geometric forms in nature, the teacher may easily lead the pupil to God, the great Geometrician. Boys and girls, eager to become architects, engineers, opticians, draftsmen, and designers, are not difficult to lead through this subject. They have been "sold" on a very valuable idea: that what is worth getting is worth paying for. They are willing to persevere in what they may have heard is hard or impossible, in order to reach a higher goal. The pupil of ordinary intelligence who feels no practical use for a knowledge of mathematics is the one who presents the real problem to the teacher.

There can be no learning without the will to learn. There will be no enjoyment for either the tutor or the one taught in an enforced forty-five minutes each day of a dreaded or hated subject. On the other hand, no geometry

teacher is so rash as to believe he faces a class which is one hundred per cent attentive or happy.

Children today are difficult to handle, difficult to persuade. Although remarkably keen in many respects, they are not brighter than the children of a generation ago. They are, however, quicker with the eye and with the tongue. If a subject has no immediate utilitarian value, their attitude will be, why bother with it? Add to this the modern idea, "What do I get out of it?"—meaning, if it is hard to pass, and I am not sure of a unit at the end of the year, why should I study it?

Another difficulty equally annoying is presented by the pupil who is incapable of grasping the subject, but who refuses to be set aside or accept the humiliation of not being included in class with all the others. Such an unhappy individual is often forced into this situation by doting parents who do not, or will not, realize that their offspring is not college material. It seems strange that intelligent adults do not sense that there are many unhappy white collar workers who would be well-balanced, cheerful members of their community if they could only use their own special talents. Perhaps the use of these talents calls for wearing a pair of overalls and a little grime on the hands; hence the aversion.

None Absolutely Incapable of Learning Geometry

After an average lifetime as a high school teacher of mathematics in New York State, I offer the humble opinion that there are very few children who are absolutely incapable of learning geometry. There are quite a few who at the end of the sophomore year are incapable of writing an examination meriting a passing mark. There are also many sophomores who are mentally too immature to grasp geometry.

It is my assertion that not every one should be allowed to pursue the study of geometry with the idea of achieving a passing goal at the end of the second year of high school. Freedom should be given to the teacher to select the better group by an elimination test or a general average. This group should be selected by February or March, and if need be, should be given the pre-examination review once or twice a week outside of the regular class time. Relieved of the strain of having to drill for and pass an examination, the average student or even the poorer student will find it possible to acquire a considerable knowledge of geometry, and better yet, develop his thinking powers considerably by the end of one school year. He should then finish the subject with a school examination which will entitle him to credit for his course. In the event that he is a New York student eager to get the much-coveted Regents unit, he should be admitted, of his own volition and by his own request, into a review class in geometry. This would remove the stigma from the "repeaters" as they are so slightly called by their more fortunate friends. May I add, this would make the life of the average geometry teacher much happier, if not longer.

Freed from carrying the unwilling and the unwitting, with the ogre of a final examination and the inevitable crop of failures facing her, the teacher could really put *herself* into her work. She would then be able to feel that she is helping to train intelligent young men and women who later in life would not be led as sheep by well-trained propagandists who succeeded only because they are dealing with untrained victims.

HELL AND DAMNATION

By BROTHER URBAN, F.S.C.
St. Mary's College, Winona, Minn.

A BOOK published a few years back bears the alluring title, *The Lost Art of Profanity*. I have not gotten a copy of this book, but perhaps it would not be very practical, anyhow. Yet again, it might offer some help in providing a vocabulary of suitable words to express the thoughts which teachers occasionally have in some classes and maybe (vice versa) whatever artistry it might develop in the use of profanity would necessarily have to be concealed.

The title itself, however, prompts a few reflections. It seems to be a misnomer, to begin with. Only by the broadest definition of terms can profanity be justifiably considered an art. There is certainly nothing aesthetic about it, judging from the type of people who use it most naturally. The only definition of art under which it could possibly be included is Webster's very general one: "Skill in performance, acquired by experience, study, or observation."

Profanity Hardly a "Lost" Art

Granted that profanity can be called an "art" in this very wide sense of the word, the title is still a misnomer. Anyone who "gets around" at all today would scarcely be tempted to call it a "lost art," unless he is stone deaf and incapable of reading sign language. It can be heard or seen practically everywhere: on the stage, in our best-sellers, in the factory, in political meetings. It constitutes virtually the entire vocabulary necessary for conversation between pedestrians and car-drivers. It provides, apparently, the only suitable expressions for exchange of sentiments between opposing teams on the playing fields.

Cuss words are wafted on the air in all tones and registers: soprano, alto, tenor, and bass; they are used by both sexes. Children can even be heard to lisp charmingly certain standard references to the last ends or probable destiny of some playmate. Although such diction seems to come most easily to the illiterate, it is also used more or less by all classes and complexions of people in every walk of life.

Not a Plea For Proper Grammar in Profanity

Even such a scholarly group as the College English

Association has turned its attention to the problem of adhering to the right rules when cussing. One of its respectable publications points out that "What the hell are you up to?" is objectionable because it ends with a preposition. It is more proper to say "To what the hell are you up?" Better still would be "Up to what the hell are you?"

This is not a plea for correct grammar in profanity, nor is it propaganda for the revival of this so-called "lost art." The use of profane or vulgar language is not brave, nor manly, nor well-mannered. Why anyone should allow himself to acquire the habit of it is rather difficult to understand, unless such a habit be considered as a public admission of ignorance or lack of taste. Up to what the hell will the world and the English language come if scholars present profanity as an art?

READING RAGGEDNESS

By SISTER M. PROTAŠE, S.S.J.
St. Patrick School, Corning, New York

GET out your needle and thread! Bring forth a scissors, too! You have work to do, Second Grade Teacher! Too many seven-year olders are badly in need of good remedial-mending in reading. They are getting by today because they have so much company; but unless we begin our work with a stitch in time, they are destined to suffer in their reading environment as the partially blind man suffers in his physical environment, which means they will miss much that is significant and crucial.

Is present day reading satisfactory? It may be true that boys and girls learn to read today better than ever before in the history of education. But as teachers, we cannot shirk our responsibility of being better than mediocre. Since many approved reading appraisals tell us that our children are better than poor in reading, we are confronted with a challenge: "Our good must be better; and our better, best!" Even Saint Aloysius Gonzaga tells us: "The good that we do ought to be well done."

Mastery of Mechanics of Reading

Of course, you are aware, Second Grade Teacher, that your efforts with your pupils should be directed to the mastery of the mechanics of reading. Reading readiness and visual conception of words, together with certain phonetic sounds have already been introduced and taught in the first grade. We must carry on this work in increasing the storehouse of sounds through new phonetic concepts. Acquaint the children with the recognition of the word in relationship to the initial sound already learned. Make the child alert in finding like sounds in family words. Constant and patient drill is necessary. Then as one phase in the development of reading is mastered proceed with phrases, word forms, and sentences. All this will take time and a wealth of games and interesting ap-

proaches. Letter and word cards are valuable aids in this work.

Even after much drill we shall find that some of our pupils have failed to master the recognition of some words or associate them with their appropriate meanings. This then is the "red light" and we must stop to see what is the cause of this failure. There are many things to be examined. Have we used an effective approach in the teaching of these concepts? Have we made our lessons as attractive as we should have if we ourselves had been more interested? Or does the failure lie in the followup procedure?

We may have gone too rapidly, introduced too many new words, and the slow child just could not keep up. Herein lies the value of group testing which should be given early in the school year and continued at intervals. A careful tabulation of each child's results should be recorded. If in the examination of our approach and presentation we find that we were not wanting, we must identify these difficulties of pupils and as far as we are able eliminate them before we can call ourselves successful teachers of reading.

Factors That Hinder Learning to Read

Now there are many factors in a child's life that may hinder his learning to read. If Johnnie squints and holds his book too close to his eyes, he most certainly is suffering from defective vision. Or if Mildred is inattentive, indifferent, and confuses letters and sounds, her hearing may be impaired. When Jimmie comes in and throws a tantrum and proves stubborn, he is emotionally upset. Usually the cause can be traced to his home. There are innumerable physical, psychological, and social factors that influence children's behavior. The alert teacher recognizes them and as far as she can, eliminates them. Even yet, because of the individual differences among pupils, there are always some who miss important steps along the way. Grouping our children in such a way that not one suffers from the inferiority complex by such grouping, allows the teacher the opportunity to give certain groups the aids and drills needed to correct their lack of ability to grasp certain mechanics in reading.

We Progress to Reading for Meaning

Indeed, the mastery of the mechanics of reading remains the purpose of reading lessons long after boys and girls pass us by for the upper grades. However, as soon as the beginner in reading has obtained a sufficient degree of skill (this happens in the second term of second grade for average pupils), we help our pupils to read for information and even recreation. At the same time, we keep our aim directed at the acquiring of the mechanics of reading, and in some brighter pupils we shift our aim a bit at the refining of the skills they have mastered.

What a privilege for you, teachers of the second grade,

to guide these youngsters on to good reading. You see, only from hearsay did these children know the things beyond the circle in which they live, up until a short time ago—that world of fuzzy teddy bears, friendly dolls, and tin soldiers. Now the news from here will start with “Once upon a time,” and a pleasant world will open its doors to these new readers.

MUG-WUMP AND THE WATCH

—A Story to Retell

By REV. WILLIAM L. DOTY

Cardinal Hayes High School, New York 51, N. Y.

TWO Indian Boys were scampering about in the woods one day when a strange thing happened. Yes, a very strange thing indeed! They had been running through the woods with their eyes glued to the ground looking for marks on the earth. What sort of marks do you think they were looking for? Elephant tracks, or maybe lion or tiger tracks? No, there were no elephants or lions or tigers around there—fortunately for the Indian boys. But there was a big bear roaming in the forest, and those two Indian boys, Mug-Wump and his little friend Big-Thump, were out to get him. They had knives in their belts, and you could tell by the fearless look in their eyes that they meant business.

Well, along they ran through the forest looking for bear tracks when suddenly Mug-Wump stopped short and picked up something from the ground—something very strange indeed—something that neither of them had seen before. Was it a camera, do you think? Or a pocket handkerchief, or a bag of marbles, maybe? No, it was none of these things at all. It was a shiny gold pocket watch!

The boys looked at the watch curiously for some time with a puzzled expression on their faces. They turned it over and over, shook it, held it up to their ears, and still they didn't know what to make of it.

“Ugh,” said Mug-Wump to Big-Thump.

“Ugh,” replied Big-Thump to Mug-Wump. And then they looked at each other.

“Where you think this thing come from, out here in heap big forest, eh, Big-Thump?” asked Mug-Wump of his friend.

“Me don't know,” replied Big-Thump. “Me never seen anything like this around here before. Me wonder how it got here.”

“Me wonder, too,” said Mug-Wump. “Do you think maybe it fell out of heap big sky, or something, mebbe?”

“Mebbe,” said Big-Thump. “Me don't know.”

The boys looked at the watch some more, saw the second-hand moving around, and listened attentively to the “tick-tick” of the watch.

“Me wonder what this thing is for,” said Mug-Wump.

“Me, too,” said Big-Thump. “Mebbe it's an animal, or something; an insect or a toad?”

“We don't know where it came from or what she's for,” replied Mug-Wump in despair. “Mebbe we figure out how it works anyway.”

“Yes, mebbe,” agreed Big-Thump.

Well, the boys wound and wound the watch until the spring broke. They opened up the front and twisted the hands. They opened up the back and started to unscrew the little screws, so that pretty soon the gold watch was lying all over the ground in pieces, and still the boys had not discovered where the watch had come from, or what it was for, or how it worked—and naturally a watch is no good to anybody unless he knows the answers to those questions.

Mug-Wump looked at Big-Thump, and Big-Thump looked at Mug-Wump.

“Ugh, let's go home,” said Big-Thump, and off they ran to their wigwam, leaving the broken watch on the ground. . . .

Purpose of Life

After school, each one of you go home and look in the mirror, not to admire yourself, but to ask yourself some questions; ask yourself the same questions the Indian boys asked each other about the watch.

Ask yourself first, “Where did I come from?”

The answer is easy: “God made me.”

“Well, then, what am I for?”

The answer is still easy: “To know, love, and serve God in this life and be happy with Him in this and in the next.”

“Well then, how do I work?”

“You work properly when you believe and obey the teachings of God's Church, the Catholic Church.”

The Indian boys didn't know where the watch came from, or what it was for, or how it worked, and so they broke it and spoiled it.

I hope you know where you came from, and what you're for, and how you work properly, or else your life will be broken and spoiled for ever.

But I'm not worried because I know you're smarter than Mug-Wump and Big-Thump. (From *Catechetical Stories for Children*, by Rev. W. L. Doty).



Book Reviews

The New Sunday Missal. Compiled from the *Missale Romanum*, by Sylvester P. Juegens, S.M., S.T.D. (The Regina Press, New York, 1951; pages 457, with Preface by Rev. Ralph Gorman, editor of *The Sign*; price, school ed. 60c, other bindings \$2-\$6).

The pen of Father Juegens, S.M., S.T.D., has given us another handy little book—*The New Sunday Missal*. This new pocket-size Missal, set in easy-to-read type, will serve as a convenient prayer book for use at Mass on Sundays and for private devotions.

Introductory pages, explaining the liturgy, with all its essentials, followed by a liturgical calendar of the Sundays and holy days for the coming eight years, closing with a list of feast and fast days of each year, enable the individual Catholic to pray the Mass properly. The liturgical calendar notes the Mass being said by the priest on each particular Sunday and special feast day, and locates this Mass in the Missal. Compiled from the *Missale Romanum*, Father Juegens' *New Sunday Missal* permits easy reference from the annotated Ordinary of the Mass, given in both Latin and English, to the Proper of the day's Mass.

Deserving of special note is the insertion of all the Prefaces of the year in the customary place of the Ordinary.

The Masses follow the sequence of the seasons of the liturgical year, with the exception of those of the principal saints, which can be found in the Proper of the Saints. Masses for the dead and the nuptial Mass complete the Missal proper.

For private devotions, this compact little book offers also a collection of prayers for morning and evening, for confession and Communion, for

Benediction of the Blessed Sacrament, and for the way of the Cross.

SISTER M. EDMUND, R.S.M.

Songs of the California Missions. The Padre Choristers under the Direction of Father Owen da Silva, O.F.M., two records (four sides), 78 rpm (R. C. A. Victor)

Father Owen captures a very fine spirit for these recordings. Those who are interested in the nostalgic saga of missionary achievements in California will find their reveries enhanced greatly by the sound of the Padres' songs in this album. Most of the numbers, about eight in all, go back to the brave days of the missions, and are part of a large collection of songs published under the name of "Mission Music of California" by the scientific research and perseverance of Father da Silva.

Much of the music, of course, makes no pretense at the artistic development of the golden ages of chant or polyphony; but it is in this very defect that it becomes typically mission music and represents in some measure the dynamic growth of Christian knowledge and sentiment under the greatest of Franciscan missionaries, Fray Junipero Serra, whose noble work will, it is hoped, bring him eventually the glory of canonization. The present religious descendants of the early friars have recaptured the musical spirit of the days when Father Serra attracted many souls by the songs of his Troubadours of God back in the eighteenth century, and it is to honor the memory of those blessed efforts that this album has been given to the public.

You will hear unmistakable evidence of the musical experiments, particularly in harmony, which drew seventeenth and eighteenth century

vocal music away from the polyphonic forms. The growing love of harmonic devices is given an historical and realistic touch in many of the hymns. Father Owen has selected, probably as typical, two or three texts from Masses, hymns to the Blessed Sacrament and our Lady and, above all, *El Cantico del Alba*, the morning song of the missions which became so popular that it was sung by whole villages each day at sunrise. The Padres are to be commended for the elegant rendition of these historical gems.

(REV.) JOHN C. SELNER, S.S.

All Things Common. By Claire Huchet Bishop (Harper & Brothers, New York, 1950; pages 274; price \$3).

The author, a writer of books for children, invades new horizons. A resident in the States for many years, she has a particular affection for travel, especially in France. This love produced a former book, *France Alive*, sounding the spiritual renewal in France. It was then she came across for the first time the "community of work." Since 1946, over fifty such communities have developed, not only in France, but also in Italy, Belgium, Holland and Switzerland.

What is this community of work? Men, families, pioneering in a new way of life, in western Europe. It is free men at work. The author has written down her visits to these communities of work which bend to the development in the industrial, rural, and educational life of those people who are putting the system to work.

These groups have arisen in the last decade almost simultaneously, certainly spontaneously, with this in mind—to establish and ennoble the

dignity of the working man. Much as in the guilds of another day, these fellow-workers pool their abilities and form their own community and factory. They aim to make economics the servant rather than the dominating tyrant. Everyone is supposed to develop his own whole being socially, educationally, and above all, spiritually.

The reader is in for a lively account of people living and building their lives in new ways. The author doesn't propose to convince anyone of the soundness, economically speaking, of this way of life. She simply wishes to share what she has seen and heard on her unique tour.

(REV.) JOSEPH R. BERKMYRE

Religious Life and Spirit. By Reverend Ignaz Watterott, O.M.I., translated by Reverend A. Simon, O.M.I., (B. Herder Book Company, St. Louis, Missouri, 1950; pages 402; price \$6.

Religious will be grateful to Father Simon for making available in this attractive copy his excellent translation of Father Watterott's deservedly

popular work on the religious life. The author's originality of approach, his shrewd insight into character and the directness and charm of his language raise this piece above the commonplace of religious exhortation, so that it is attractive and convincing to the souls to whom it is dedicated.

The conferences which form the contents add their contribution to the material already provided by books on religious life. Of such works it would be difficult to have too many, for though they must to some extent overlap, no two writers approach the subject from precisely the same angle. Father Watterott has written a book which will be of service both to the priest in the preparation of spiritual talks in religious communities and to the Sisters who are denied the opportunity of listening to the living word of God.

The subject matter is chosen with great taste and it reflects the author's experience as a retreat master. The conferences have already been tested by being actually preached, at least in part. There are a number of advantages that accrue when an author keeps to the style of the spoken word

in his work; e.g. there is a directness of approach and appeal and the theme is expounded with patient clearness. But for the reader there is one distinct disadvantage — overrepetition. This may not be so noticeable when matter is being preached but in a book the call for repetition is not so great. The reader can always retrace what previously has been expounded.

The author's treatment of religious life is not directly concerned with developing the principles that underlie and inspire it, nor with the presentation of dogma. Rather he has undertaken the task from a practical angle — to set forth in elementary form the attainment of ideals. For this reason, perhaps, *Religious Life and Spirit* is destined to exert a great and lasting influence.

SISTER M. ALICIA, O.P.

Our Review Table

Through My Gift. The life of Mother Frances Schervier. By Theodore Maynard (P. J. Kenedy & Sons, New York, 9151; pages 318; price \$3.50). Inspiring life of the floundress of the Sisters of the Poor of St. Francis, who spent her self for the poor, homeless, socially outcast, and the fallen.

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¹ The Archdiocese of Louisville and the Diocese of Owensboro use the same list.

² The Diocese of Camden uses the same list as Trenton.

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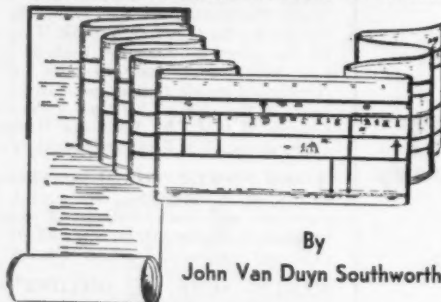
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CHRIST, *Willow Brook Farm* (Heath), Br. (S 3-6), Phila. (S 4-6).

(Christian) Bros.-La Salle Bureau), Br. (1-8), Gal. (6-7).

CLARK, B., *Belle River Series* (Lyons), Br. (S 1-3).

CLARKE, et al., *Our Animal Book Readers* (Heath), St. Cl. (1-6).

COHEN & SCARLET, *Modern Pioneers* (Allyn), Br. (S 2).

COLLINS, *How to Ride Your Hobby* (Hale), Br. (S 8).

COMMISSION ON AMERICAN CITIZENSHIP, *Catholic University, Faith and Freedom Series* (Ginn), Br. (1-8), Hbg. (1-8), Rich. (1-8), St. Jos. (1-8).

COOK, *Children of the U. S. A., Stories from the West* (Silver), Br. (S 4-6).

East and North, From the South, From the Cook, LOBAN, et al., Challenge to Grow (Harcourt), Br. (S 7-8).

COOK, NORVELL & McCALL, *Hidden Treasure in Literature* (Harcourt), Phila. (7-8), Tr. (S 7-8).

COOPER, JAMES F., *Pathfinder* (Allyn), Br. (S 8).

Last of the Mohicans (Allyn), Br. (S 8).

Last of the Mohicans, Adapted (Globe), Br. (S 8).

COOPER, *Modern Short Stories* (Globe), Br. (S 8).

CREDE, *Down, Down the Mountain* (Hale), Br. (S 3-5).

CREW, *Alanna* (Harper), Buf. (S 6).

CROWNFIELD, *Alison Blair* (Dutton), Buf. (S 6).

The Feast of Noel (Dutton), Buf. (S 6).

CUTHBERT-KING, *A Lad of Dundee* (World), Br. (S 4).

CUTHBERT & CHARTERS, *Democracy Readers* (Macmillan), Alt. (1-6), Br. (S 1-8), Phila. (S), Tr. (S 1-5).

Living Together at Home and School (Macmillan), Phila. (1).

Living Together in Town and Country (Macmillan), Br. (S 2), Phila. (2).

Elementary Social Studies Series (Macmillan), Br. (S 1-2).

DAUGHERTY, *Andy and the Lion* (Hale), Br. (S 1-2).

D'AULAIRE, *Children of the North Lights* (Hale), Br. (S 4).

DAW, et al., *Successful Living Series* (Beckley), Br. (1-2).

DE ANGELI, *Petite Suzanne* (Hale), Br. (S 4-6).

DEFOE, D., *Robinson Crusoe* (Allyn), Br. (S 6).

Robinson Crusoe (Cosmopolitan), Buf. (S).

DE LA MARE, *Told Again* (Knopf), Buf. (S 4).

DEMILLE, *Adventures in Storyland* (Allyn), Br. (S 7-8).

DENNIS, *Flip* (Hale), Br. (S 2-4).

DENTON, *Real Nature Stories* (Whitman), Buf. (S 4).

DICKENS, *David Copperfield*, Adapted (Globe), Br. (S 8).

A Tale of Two Cities, Adapted (Webster), Br. (S 8).

Adventures of Oliver Twist, Adapted (Globe), Br. (S 8).

DICKINSON, K. L., *Modern Lyrics* (Allyn), Br. (S 8).

DICKINSON, *The Children's Book of Thanksgiving Stories* (Doubleday), Buf. (S 4-5).

DINNIS, *God's Fairy Tales* (Herder), Buf. (S 6).

DISNEY, *Dumbo of the Circus*, retold (Heath), Br. (S 2-4).

DITMARS, *Twenty Little Pets from Everywhere* (Hale), Br. (S 5-7).

DODD, *Fiber and Finish* (Ginn), Tr. (S 6-8).

DORIAN, *High Water Cargo* (McGraw), Br. (S 7).

DOYLE, A. C., *Great Moments from Great Stories* (Globe), Br. (S 8), Tr. (S 8).

Adventure of Sherlock Holmes, Adapted (Globe), Br. (S 8).

Case of Sherlock Holmes, Adapted (Webster), Br. (S 8).

DURRELL & SULLIVAN, *Basic Reading Abilities Series* (World), Br. (S 1).

Building Word Power (World), Hart. (1).

EASTMAN, *Wigwam Evenings* (Hale), Br. (S 4-6).

EGAN, *A Garden of Roses* (Kilner), Buf. (S 6).

EGGLESTON, E., *Stories of Great Americans for Little Americans* (American), Buf. (S 4).

ELIOT, *Little Black Coal* (Stokes), Buf. (S 4).

ELIOT, *Silas Marner*, Adapted (Globe), Br. (S 8).

The Mill on the Floss, Adapted (Globe), Br. (S 8).

ELSON, BURRIS, KELLY & RUNKEL, *Child Library Readers* (Scott), Char. (2-6), Hbg. (S 1-7).

ELSON, RECK & BURRIS, *Elton Junior Literature* (Scott), Alt. (7-8), Br. (7-8), Char. (1-8), Cin. (7-8), Dav. (7-8), Den. (7-8), D.M. (7-8), Dul. (7-8), El P. (7-8), Gr. F., Hbg. (S 7-8), Hel. (7-8), L.C. (7-8), Lin. (7-8), L.R. (7-8), L.A. (7-8), Man. (7-8), Peo. (7-8), Phila. (7-8), Pitt. (7-8), P. (Mc.), Pub. (7-8), Sav. (7), Spr. (7-8), Tr. (7-8), Wh. (7-8).

ENGLISH & ALEXANDER, *Happy Hour Readers* (Johnson), Tr. (S 1-6).

ESKRIDGE, Umi (Hale), Br. (S 3-5).

ESTELLE, SISTER MARY, *Marywood Readers* (Macmillan), Buf. (1), Det. (1-6), Dul. (3), G.R. (1-6), Sag. (7-8).

EVANS, *America First* (Milton Bradley), Tr. (S 7-8).

EVANS, *All About Us* (Capitol), Br. (S 3-6).

Life Around Us (Hinds), Br. (S 2-3).

FABRE, *Insect Adventures* (Dodd), Buf. (S 5).

FAULENER, *The Snow Maiden* (Grosset), Buf. (S 4).

FERRIS, *Girl Scout Stories* (Doubleday), Buf. (S 6).

FIFE, *Tales Worth Retelling* (Globe), Br. (S 8).

FINGER, *Tales from Silver Lamps* (Doubleday), Buf. (S 5).

FINGER, *A Dog at His Heel* (Hale), Br. (S 6-8).

FLACK, *Walter, the Lazy Mouse* (Hale), Br. (S 2-4).

FLACK, M., *Angus and the Ducks* (Macmillan), Buf. (S 2).

FLYNN, MACLEAN, et al., *Voices of Verse* (Lyons), Br. (S 1-8).

FOX, *Lily of Willowweed* (American), Tr. (S 4).

FOX, *Uncle Sam's Animals* (Century), Buf. (S 4).

FOX, *Washington, D. C.* (Rand, McNally), Buf. (S 5).

FRENCH, *Pioneers All* (Milton Bradley), Buf. (S 5).

FYLEMAN, *A Princess Comes to Our Town* (Doubleday), Buf. (S 3).

Forty Good Night Tales (Doubleday), Buf. (S 4).

FYLEMAN, *Fairies and Chimneys* (Hale), Br. (S 4-6).

GAG, W., *The Funny Thing* (Hale), Br. (S 2-4).

Snippy and Snappy (Hale), Br. (S 2-4).

Millions of Cats (Hale), Br. (S 1-2), Buf. (S 2).

The ABC Bunny (Hale), Br. (S 1).

GALE, E., *Circus Babies* (Rand, McNally), Buf. (S 3).

GAINSBURG & SPECTOR, *Better Reading* (Globe), Br. (S 7-8), Phila. (6-8).

GALL & CREW, *Flat Tail* (Hale), Br. (S 3-5).

Ringtale (Hale), Br. (S 3-5).

GARLAND, H., *Boy Life on the Prairie* (Allyn), Br. (S 6-8).

Prairie Song and Western Story (Allyn) (S 8).

GARRETT, *Jobie* (Hale), Br. (S 3-5).

GASTON, *Modern Lives* (Allyn), Br. (S 8).

GATES, *Blue Willow* (Hale), Br. (S 5-6).

GATES & HUBER, *'Round the Year* (Macmillan), Buf. (S 2), Hart. (1-6).

Golden Leaves (Macmillan), Dul. (6).

Pleasant Land (Macmillan), Dul. (5).

GATES, HUBER, PEARSON & AYER, *New Work-Play Series* (Macmillan), Alt. (1-3), Bal. (1-3), Br. (1-6), Det. (S 1-6), Dub. (Gr. F., Phila. (1-3), St. Cl. (S 4-6), Tr. (S 1-3), W. (1-3).

GATES, et al., *Unit Readers* (Macmillan), Br. (S 1-3).

GENRES, E. M., *Every Day Life Series* (Winston), Phila. (S), St. Cl. (S).

GIDDINGS, VERVEKA, McTURNAM, *Studies in Reading* (Laidlaw), Tr. (4-6).

GIFFORD & MERSAND, *One-Act Plays for Today* (Globe), Br. (S 8).

GILL & HOKE, *Paco Goes to the Fair* (Hale), Br. (S 4-6).

GRADY, KLAPPER & GIFFORD, *Childhood Readers* (Scribner's), Buf. (S 2), Gr. F. (S).

GRAY, et al., *Before We Read* (Scott), Cov. (1), Dub. (1-3), L.R. (1), San. Ant. (1).

Fun with Dick and Jane (Scott), Cov. (1), Dub. (1-3), L.R. (1), N.O. (1).

We Come and Go (Scott), Cov. (1), Dub. (1-3), L.R. (1), N.O. (1), San. Ant. (1).

We Look and See (Scott), Cov. (1), Dub. (1-3), L.R. (1), San. Ant. (1).

We Work and Play (Scott), Cov. (1), Dub. (1-3), L.R. (1), San. Ant. (1).

Our New Friends (Scott), Cov. (1), L.R. (1), N.O. (1).

Reading for Independence (Scott), Br. (1-3), Det. (S 1-3), Phila. (S 1-3), Wich. (S 1-3).

GRAY, et al., *Basic Readers* (Scott), N.O. (1-8).

GREEN & KIRK, *With Spurs of Gold* (Little, Brown), Buf. (S 4).

GREENWOOD & WILLIAMS, *Looking Ahead* (Harrison), Phila. (1-6).

GREER, VAN ARSDALE, et al., *Prose and Poetry*, New series, Cath. ed. (Singer), Br. (7-8), Hart. (7-8), P. (Mc.).

GROVER, E. O., *Never Grow Old Stories* (Lyons), Br. (S 3-4).

HAFSTAD, *Use Without Waste* (Webster), Br. (S 7-8).

HAGGERTY & SMITH, *Reading and Literature* (World), Br. (S 7-8), Phila. (S 7-8).

HAHN, JULIA LETHBRIDGE, *Everyday Doings* (Houghton), Gall. (PP).

Finding Friends (Houghton), Gall. (1).

Making Visits (Houghton), Gall. (2).

Meeting Our Neighbors (Houghton), Gall. (3).

Reading for Fun (Houghton), Gall. (P).

HAIN, HARRIS & WAHLERT, *Child Development Series* (Houghton), St. Cl. (1-6), S. Fe. (4-6).

HALE, E. M. Co., *Cadmus Books* (206 titles), Br. (S 1-8).

HALE, *Let's Make a Home* (World), Br. (S 2).

HALL, *A Book of Fun* (Ginn), Tr. (S 1).

HALLOCK, *The Boy Who Was* (Dutton), Buf. (S 6).

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HAMUN, *A Norwegian Farm* (Hale), Br. (S 6-8).

HANNA, ANDERSON & GRAY, *Curriculum Foundation Series* (Scott), Alt. (1-3), Br. (S 1-4), Nash. (S 1-5), Sav. (S 1-5).

Social Studies (Scott), Buf. (1 & S 3), Phila. (Sav.).

Peter's Family (Scott), Br. (S 1).

Hello David (Scott), Br. (S 2), Phila. (1-2).

Some Day Soon (Scott), Phila. (3).

HARDY, MARJORIE, *Child's Own Way Series* (Wheeler), Gr. F. (S).

HASKELL, *Katrinka* (Dutton), Buf. (S 6).

HAWKS, *Trails to Woods and Water* (Macrae-Smith), Buf. (S 5).

HAWTHORNE, *A Wonder-Book* (Houghton), Buf. (S 5-6).

HAWTHORNE, N., *Tanglewood Tales* (Rand, McNally), Buf. (S 6).

HEFFERNAN, et al., *Remedial or History Reading Readers*.

Adventure of Canolles, Desert Treasure (Harr Wagner), Br. (S 7-8).

HENDERSON, *The Ring of the Nibelung* (Hale), Br. (S 6-8).

HENDERSON, GARRETTSON, et al., *Prose and Poetry* (Singer), Br. (3-6), Dul. (G. Bay (S 7-8), Og. (7-8).

HENRY, SISTER M., *Rosary Readers* (Ginn), Dul. (S 6), Gal. (S 6).

HERVEY, W. L., *Junior Literature* (Longmans), Phila. (S).

HERZBERG, M. J., *Stories of Adventure* (Allyn), Br. (S 8), Phila. (S).

Myths and Their Meaning (Allyn), Phila. (S).

HILDBRETH, FELTON, HENDERSON & MERRIHAN, *Every Growth in Reading* (Winston), Det. (S 1-3), L. (S), N.O. (1-3), Owen. (S), St. Cl. (1-6), Wich. (S 1-3).

HILL & MAXWELL, *Little Tomino* (Macmillan), Buf. (S 4).

HILL, H. C., *Reading & Living* (Scribner), Gr. F. (S).

How the Picture Book of Travel (Macmillan), Buf. (S 5).

HOGAN, I., *Little Black and White Lamb* (McKay), Buf. (S 2).

HOGNER, *Navajo Winter Nights* (Hale), Br. (S 3-5).

HOKE, *Major and the Kitten* (Hale), Br. (S 3-5).

HOLBERG, *Mitty and Mr. Syrup* (Hale), Br. (S 2-4).

HOOPER, FLORENCE J., & MARGARET CAMPBELL, *Whys and Wherefores* (Winston), Gall. (5), S. Fe. (S).

HORN, et al., *Progress Reading Series* (Ginn), Alt. (4-6), Dub. (S 4-6), Scr. (S).

HOVICK, *Youngest Rider* (Scholastic), Br. (S 5).

HOVICK, C., *From the Printshop* (Heath), Alt. (4-6), Bal. (8), Dub. (Gr. F., Phila. (S), Scr. (W 8).

HOVIOUS & SHEARER, *Wings for Reading* (Heath), Hart. (7-8).

HOWE, *In the Best of Humor* (Globe), Br. (S 8).

HUBER, *Cinder, the Cat* (American), Tr. (S 2).

Skags, the Milk Horse (American), Tr. (S 2).

HUBER-SALISBURY-GATES, *The Core Vocabulary Reader* (Macmillan), Br. (S 1-3), Det. (S 1-3), Phila. (S).

HUBER, SALISBURY & O'DONNELL, *I Know a Story* (Row-Peterson), Buf. (1-2).

HUNT, M., *Life of Our Lord for Children* (Sheed & Ward), Buf. (5).

HURD, *The Race* (Hale), Br. (2-4).

HUTCHINSON, *Candlelight Stories* (Hale), Br. (S 2-4).

Fireside Stories (Hale), Br. (S 3-5).

JOHNSON, ELEANOR M., *Skillettes* (Merrill), Phila. (1-8), Pitt. (S).

JOHNSON, W. H., *Guidance in Reading Series* (Lyons), St. Cl. (S 4-8), Tr. (1-6).

JOHNSON, R. E., *Buffalo Bill* (Allyn), Br. (S 8).

JONES, *Ragman of Paris* (Hale), Br. (S 3-5).

JUD, *Classic Myths* (Rand, McNally), Buf. (S 4).

KELLY, BROGAN & CONNORS, *Poems for the Grades* (Sadlier), Alt. (1-8), Dub. (N.Y., Og. (S 1-8), P. (Mc.), Roch. (S 1-8), Tr. (1-8).

KENLY, *Wild Wings* (Hale), Br. (S 6-8).

KENT & LITTLE, *Little Black Eyes* (Macmillan), Buf. (S 4).

KING & DENNIS, *The Way of Democracy* (Macmillan), Phila. (S).

KIPLING, R., *Jungle Book* (Doubleday), Phila. (S).

Second Jungle Book (Doubleday), Phila. (S).

ELEMENTARY SCHOOLS Readers (Continued)

KNIGHT, *Alexander's Christmas Eve* (Hale), Br. (S 3-5)
KNIFE, *The Lucky Siespene* (Hale), Br. (S 6-8)
KNOX, *Swift Flies the Falcon* (Hale), Br. (S 6-7)
KUHIN, ANNA, *A Queen's Command* (Bruce), Phila.
KUMMER, *The Great Road* (Hale), Br. (S 6-8)
KUNHARDT, *Little Ones* (Hale), Br. (S 2)
LAIDLAW BROS., *Guidebook to Reading*, Bel. (7-8)
LAMB, C. & M., *Tales from Shakespeare* (Allyn), Br. (S 8)
LAMERS, *Star Spangled Stories* (Bruce), Br. (S 7-8)
LAGERLOF, *Christ Legends* (Holt), Buf. (S 6)
LARGE, *Little People Who Became Great* (Wilde), Buf. (S 4)
LARUE, *In Animal Land* (Macmillan), Buf. (S 2)
LEAVELL, BRECKENRIDGE, BROWNING & FOLLIS, *The Friendly Hour Series* (American), Phila., Tr. (1-8)
LEE, *Pablo and Petra, a Boy and Girl of Mexico* (Hale), Br. (S 4-6)
LENT, H., et al., *Aviation Readers* (Macmillan), Br. (S 1-6), Det. (S 1-6), Phila.
Straight Up (Macmillan), Phila. (1)
Straight Down (Macmillan), Phila. (2)
Planes for Bob and Andy (Macmillan), Phila. (3)
Airplanes at Work (Macmillan), Phila. (4)
LEWIS, ROLAND & GEHRES, *New Silent Readers* (Winston), Dub., Gr.F.
Pete and Playmates (Winston), Buf. (1)
LINDERBERG, CHAS. A., *We* (Putnam), Buf. (S 5)
LISSON, MEADER & THONET, *The Happy Childhood Series* (Owen), Tr. (S 1-3)
LOTTING, *The Story of Doctor Doolittle* (Stokes), Buf. (S 4)
LOMEN & FLACK, *Laktuk, An Arctic Boy* (Doubleday), Buf. (S 3)
McEVoy, A. M., RT. REV. MSGR., *Catholic Child Readers* (Winston), Scr.
McLAUGHLIN & CURTIS, *American Cardinal Readers* (Benziger), Gal. (S), Phila.
McNEIL & ZIMMER, *Living Poetry* (Globe), Br. (S 8)
McSKIMMON & LYNCH, *The Magic Spear* (Allyn), Br. (S 8)
McSPADEN, *How They Carried the Mail* (Sears), Buf. (S 5)
MACEachern, *Child's Life of Abraham Lincoln* (Catholic Bk. Co.), Dub.
Child's Life of Mary, Queen of Scots (Catholic Bk. Co.), Dub.

MALKUS, *Stone Knife Boy* (Hale), Br. (S 7-8)
MARQUERITE, *Sister M., Faith and Freedom Series* (Ginn), Bal. (1-8), Bel. (1-8), Buf., Chic. (1-8), Cin. (1-5), Cleve. (1-6), Col. (1-8), Con., Cov. (S) Dal., Det. (S 1-8), Dul., Erie, Far., Gal. (1-8), G.R. (1-6), Gr.F. (7-8), Hbg. (1-8), Hart. (1-8), Hon., Jol. (1-8), K.C. (1-8), L. (1-8), Leav. (S 1-8), Mad. Man. Mil. Mo. (4-6), Og., Okla. (1-6), Owen. (1-8), Peo. (1-8), Phila. (1-6), Pitt. (S), P. (Mc.) (7-8), Rich., Roch., Sag., St.Cl. St.Jos. (1-8), St.L. (1-8), St.P., Sal., San Ant. (1-8), San D. (S 4-8), S. Fe (S), Sav. (4-8), Scr., Spo. (S 1-6), Spfd. (1-8), St., Sup. (1-8), Sy. (1-6), Tol. (1-8), Tr., W. (1-8), Wh. (1-8), Wich. (1-8), Wil., Win. (1-8), Wor.
MASEFIELD, *Jim Davis* (Newson), Br. (S 7-8)
MAXWELL & HILL, *Charlie and His Kitten Topsy* (Macmillan), Buf. (S 2)
Charlie and His Puffy Bingo (Macmillan), Buf. (S 2)
MEDARY, *Toppallant, a Herring Gull* (Hale), Br. (S 5-7)
MEIGS, *The Kingdom of the Winding Road* (Macmillan), Buf. (S 5)
MEIKLEJOHN, *The Cart of Many Colors* (Hale), Br. (S 6-8)
MELVILLE, *Moby Dick, adapted* (Globe), Br. (S 8)
MERTON & MCCALL, *Merton-McCall Readers* (Laidlaw), Phila., St.Cl. (1-3), Tr. (S 1-3)
MERTZ, *Forty Famous Stories* (Hall, McCreary), Tr. (S 4)
MICHEL, STEGMAN & SISTERS OF ST. DOMINIC, *The Christ Life Series* (Macmillan), Alt. (1-8), Buf. (S 2)
MILLER, *Kristy's Queer Christmas* (Houghton), Buf. (S 5-6)
MITCHELL, et al., *Our Growing World Series* (Heath), Br. (S 1-3)
Farm and City (Heath), Scr.
MONAHAN, *Mother, A Boy's Choice* (Longman's), Buf. (S 5)
MONTGOMERY, B., *Happy Days with Our Friends* (Scott), Phila. (1)
MOON, *Chi-Wee and Loki* (Hale), Br. (S 4-6)
MORCOMB, et al., *Red Feather Stories, Indian Books* (Lyons), Br. (S 2-8)
MOTE, JERRINE, *Australia* (Allyn), Phila. (4 & S 7)
NELSON, *Four and Twenty Famous Tales* (Hall, McCreary), Tr. (S 2-3)
NEWTON, H. C., *Reading Guidance Book* (Bard Press), Buf. (7-8)
NEVILLE PAYNE, *Enjoying Literature* (Rand), Br. (7-8)

OBEAR, E. H., *Book of Stories* (Allyn), Br. (S 8)
O'BRIEN, *Silver Chief to the Rescue* (Hale), Br. (S 6-8)
Corporal Corey of the Royal Canadian Mounted (Hale), Br. (S 6-8)
O'BRIEN, ELSON & GRAY, *Cathedral Basic Readers* (Scott), Alb., Alt. (1-6), B., Bo., Br. (1-8), Buf., Chap. (1-8), Chic. (S 1-8), Cleve. (1-6), Dal., Day., Den. (1-6), D. M. (1-6), Dub. (1-8), Dul. (1-6), El P. (1-7), Erie (1-6), Ev. (1-8), Far., Ft.W. (3-8), G.Bay, Gr.F., Hel. (1-6), Hon. (S), Ind. (1-8), Jol. (1-8), L.C. (1-6), L.A. (1-6), L. (S), Laf., Lin. (1-6), L.R. (1-6), Mad., Man., Mil., N.Y., Om. (1-6), Owen. (S), Phila. (1-6), Pitt. (1-8), P. (Ore.), Pub. (1-6), P.R., Ral., Roch., Sac., Sag., St.Cl. St.P. (1-6), San Ant. (1-6), San D., San Fr., Sav. (1-6), Scr., Sea. (1-6), Spo. (1-6), Spr. (1-6), Sup. (S), Tr. (1-6), Wh. (1-6), Wich. (S 1-3), Wil., Wor.
O'BRIEN, GRAY & ARBUTHNOT, *New Cathedral Basic Readers* (Scott), Bal., Det. (1-8), Dub. (1-8), Ev. (1-8), Hbg. (1-8), Hart. (1-8), K. (S 1-8), K.C. (K), L. R., Nash. (1-8), Og., P. (Mc.) (1-6), San Fr., S. Fe (1-3), Sav. (1-3), W.
Friends and Neighbors (Scott), Cov. (2), Dub. (2), Ev. (2), L.R. (2)
More Friends and Neighbors (Cath. Ed.), Cov. (2), Dub. (2), Ev. (2), L.R. (2)
Streets and Roads (Cath. Ed.), Cov. (3), Dub. (3), Ev. (3), L.R. (3)
More Streets and Roads (Cath. Ed.), Cov. (3), Dub. (3), Ev. (3), L.R. (3)
Times and Places (Cath. Ed.), Cov. (4), Dub. (4), Ev. (4), L.R. (4)
Days and Deeds (Cath. Ed.), Cov. (5), Dub. (5), Ev. (5), L.R. (5)
People and Progress (Cath. Ed.), Cov. (6), Dub. (6), Ev. (6), L.R. (6)
Paths and Pathfinders (Scott), Cov. (7), Dub. (7), Ev. (7)
Wonders and Workers (Scott), Cov. (8), Dub. (8), Ev. (8)
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Alice and Jerry Parallel Readers (Row-Peterson), Wich. (S 1-3)
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Friendly Village (Row-Peterson), Gall. (2)
If I Were Going (Row-Peterson), Gall. (3)

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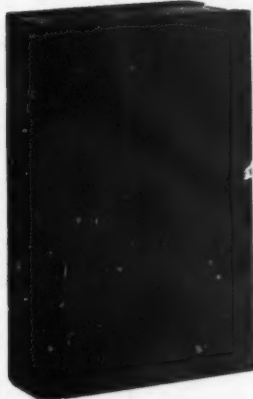
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 RIDLEY & ECKLAW, *Influence of Geography on Our Economic Life* (Greege), Br.
 SIEA, *Christian Living in Our Economic World* (Sadlier), Pitt.
 SMITH, J. R., *Men and Resources* (Harcourt), Br. (S)
 STAPLES & YORK, *Economic Geography* (Southwestern), Br. (S), Det., G.R., Spr.
 VAN CLEEF, *Global Geography for High Schools* (Allyn), Dub.
 WHITBECK, R. H., *Industrial Geography* (American), D.M.
 WHITBECK, DURAND & WHITAKER, *The Working World* (American), Br., Sy.
 YORK & STAPLES, *Economic Geography* (Southwestern), Wor.

GEOGRAPHY, PHYSICAL

- ALLEN, *This Earth of Ours* (Bruce), Br. (S)
 AREY, et al., *Physiography* (Heath), Br.
 DAVIS, *Elementary Physical Geography* (Ginn), Br. (S)
 DIAMOND, *Student's Guide in Earth Science* (Oxford), Br.
 EVERLY, BLOUNT, et al., *Laboratory Lessons in Physical Geography* (American), Br.
 FENTON, *Our Amazing Earth* (Doubleday), Br. (S)
 FINCH & TREWARTHA, *Elements of Geography* (McGraw-Hill), Br. (S)
 FLETCHER, *Earth Science* (Heath), Br.
 HORSLEY, *Elements of Physical Geography* (Sanborn), Br. (S)
 KILLEN, *Physiography* (Oxford), Br. (S)
 LOOMIS, *Physiography of the United States* (Doubleday), Br. (S)
 MENZES & DIAMOND, *Work and Laboratory Manual* (Oxford), Br.
 NELSON, *Brief Physiography* (Globe), Br. (S)
 SALISBURY, *Elementary Physiography* (Holt), Br. (S)
Physiography for High Schools (Holt), Br. (S)
 STONE, *Workbook and Laboratory Manual in Earth Science* (College Entrance), Br.
 TARK & VAN ENGELN, *Laboratory Manual for Physical and Commercial Geography* (Macmillan), Br.
Physical Geography (Macmillan), Br., K.C. (K), Leav.

GEOMETRY, PLANE AND SOLID

- AUSTIN, *Geometry* (Scott), Gr.F.
 AVERY, R. A., *Geometry Workbook* (Allyn), Erie
Plane Geometry (Allyn), Br., Buf. (2), El P., Gall. (2-3), S. Fe (2-3), Spr., Wor.
Solid Geometry (Allyn), Br., Wor.
 BARTOO & OSBORN, *Plane Geometry* (Webster), Gall. (2-3)
 BIRKHOFF & BEATLEY, *Basic Geometry* (Scott), Br.
 BRESLICH, *Plane Geometry* (Laidlaw), K.C. (K), Leav.
Solid Geometry (Laidlaw), K.C. (K), Leav.
 BRYCE, *Solid Geometry* (Appleton), D.M.
 BURNETT & BATTLER, *Learning Activities in Geometry* (College Entrance), Br.
 CLARK, et al., *Modern School Geometry* (World), Gall. (2-3), S. Fe (2-3)
 DURELL & ARNOLD, *New Plane Geometry* (Merrill), Bo., Br., Sy.
New Solid Geometry (Merrill), Br.
 GOOD & CHAPMAN, *Plane Geometry* (Lippincott), Gall. (2-3)
 HART, *Progressive Solid Geometry* (Heath), Br., Det., G.R., Sag.
 HAWKES, LUBY & TOUTON, *New Plane Geometry* (Ginn), Br., Gall. (2-3)
 HERRING & OHLANS, *A New Geometry for Secondary Schools* (Heath), Br.
 HERRING & WILSON, *Plane Geometry Work Book* (Heath), Br.
 KNISTON & TULLY, *Plane Geometry* (Ginn), Br., S. Fe (2-3)
 KINGBURY & WALLACE, *Progressive Plane Geometry* (Bruce), Br., D.M.
 LEIGHTON, *Solid Geometry, Solid Geometry and Spherical Trigonometry* (Van Nostrand), Br. (S)
 LEONHARDY, JOSEPH, et al., *New Trend Geometry, First Course* (Merrill), Br.
 MALLOY, *New Plane Geometry* (Sanborn), Br., Dub., S. Fe (2-3)
New Solid Geometry (Sanborn), Br., Dub., S. Fe (2-3)
 MCCORMACK, J. B., *Plane Geometry* (D. Appleton-Century), Det., G.R., Sag., Sy.
 MORGAN & BRECKENRIDGE, *Solid Geometry* (Houghton), Br. El P., S. Fe (2-3)
 MORGAN, FOREB & BRECKENRIDGE, *Plane Geometry* (Houghton), Br., El P., Gall. (2-3)
 NYERG, J. A., *Plane Geometry* (American), Br.
 REICHTOTT & SPILLER, *Today's Geometry* (Prentice-Hall), Br., Col., Gall. (2-3), S. Fe (2-3)

- SCHNELL & CRAWFORD, *Clear Thinking, an Approach Through Plane Geometry* (Harper), Br.
 SCHORLING, CLARK, et al., *Modern School Geometry* (World), Br., Cin.
 SCHULTZ, SEVENAK & SCHUYLER, *Plane Geometry* (Macmillan), B., Br.
 SEYMOUR, F. E., *Plane Geometry* (American), Br.
Solid Geometry (American), Br.
 SEYMOUR & SMITH, *Plane Geometry* (Macmillan), Br., Sy.
Solid Geometry (Macmillan), Det.
 SMITH, *Essentials of Plane Geometry* (Ginn), Gr.F., San D.
 SMITH, REEVES, MORSE, *Tests and Tests in Plane Geometry* (Ginn), Br., Cin., Cleve., Det.
 STONE & MALLOY, *New Plane Geometry* (Sanborn), Br., Dub., Erie, Gall. (2-3)
New Solid Geometry (Sanborn), Br., Dub., St.Cl., Spr.
 STRADER & RHOADS, *Modern Trend Geometry* (Winston), Br.
Plane Geometry (Winston), Hel., L.A. (2), Nat., St.Cl., Wich.
Solid Geometry (Winston), Wich.
 THIESSEN & MCCOY, *Plane Geometry* (Loyola), Br., Pitt.
 WELCHONS & KRICKENBERGER, *Plane Geometry* (Ginn), Br., Col., K.C. (K), Leav., Pitt., Wh.
Solid Geometry (Ginn), Br., Erie, Leav., L.A., Pitt.
 WELLS & HART, *Plane Geometry* (Heath), Char.
Progressive Plane Geometry (Heath), Br.
 WENTWORTH & SMITH, *Plane and Solid Geometry* (Ginn), Bo.
Plane Geometry (Ginn), Br., Erie, L.A. (4)
Solid Geometry (Ginn), Br.

GERMAN

- ALEXIS & FREILER, *An der Deutschen Republik* (Midwest), Br. (S 2-3)
 ALEXIS & SCHAG, *First Course in German* (Midwest), Br. (1)
 ALLEN & DAVIS, *First German Book* (Scott), Br. (1), Sy.
Language, Literature and Life Series (Scott), Pitt.
 BACON, P. V., *New German Grammar* (Allyn), Br. (1-2)
 BETZ & HOLZWARHT, *A Second German Book* (American), Br. (2), St.Cl., Sy., Wich.
 BETZ & PRICE, *First German Book* (American), Br. (1)
Learning German, A First Book (American), Br. (1), Wich. (1)
 CHILES, J. A., *German Composition and Conversation* (Ginn), Br. (3-4)
Intermediate German Readings (Ginn), Br. (S 3)
 CHILES & WIEBER, *First Book in German* (Ginn), Br. (1-2), Pitt., Spr.
 COCHRAN, *A Practical German Review Grammar* (Prentice-Hall), Br. (2-3)
 COENEN, *Auf Höherer Werte, Deutsche Dichtungen der Neuzeit* (Reynal & Hitchcock), Br. (4)
 ERNST, E., *Das Spukhaus in Lilauen* (American), Br. (S 2)
Der Schatz in Morgenbrotstall (Oxford), Br. (S 1-3)
 GAUFF, *Stürmische Fahrt* (Oxford), Br. (1-2)
 HAGBOLDT, *Alle Fünf* (Stokl), Br.
Die Geschichte von Kalif Storch (Hauff), Br.
Eine Nacht im Jägerhaus (Hebbel), Br.
 HAGBOLDT & KAUFMANN, *A Brief Course in German* (Heath), Br. (2-3)
Deutsch für Anfänger (Heath), Br. (1), St.Cl.
Lehrbuch für Anfänger (Heath), Br. (1), St.Cl.
 HAGBOLDT, MORGAN & PURIN, *Graded German Readers* (Heath), Br. (S 1-4)
 HOPACKER & JENTE, *German Composition and Conversation* (Holt), Br. (S 3)
 HOLZWARHT, *German II* (Scott), Sy. (2)
 ITALIAANDER, *Gebrüder Lenz auf Tippelfahrt* (Oxford), Br. (S 1-2)
 JACKSON, E., *New Approach to German* (Longmans), Br. (1), Pitt.
 KASTNER, E., *Emil und die Detektive* (Holt), Br. (S 2)
 KAYES & MONTESE, *Brief German Course* (American), San D.
 KENNGOTT, *Kleine Geschichten* (Bruce), Br. (S 1)
 LICHTENBERGER, *Reineke Fuchs* (Heath), Br. (S 1)
Der Abenteuerliche Simplicius Simplicissimus (Heath), Br. (S 1)
 LIPEKY, REIFLER, *Easy German* (Holt), Cin., Dub.
 MADER, *Die Fremdenlegionäre* (Oxford), Br. (S 1-3)
 MALKOWSKY, *Peter Kraft, der Segelflieger* (Oxford), Br. (S 1-2)
 MATTHEUS, *Krämel als Detective* (Oxford), Br. (S 1-2)
 MAY, *Der Pfahmann* (Oxford), Br. (S 1-2)
 MEYER, *Fundamentals of German* (Globe), Br. (S 2-4)
 PRESBER, *Geschichten um Bübchen* (American), Br. (S 2)

- RIEMANN, *Sieben Jungen und Ein Hund* (Oxford), Br. (1-2)
 ROGGEVEEN, *Der radio-Detectiv* (Oxford), Br. (2-3)
 ROSELER, *German in Review* (Holt), Br. (S 3)
 ROSENSTENGEL, *Vom Mars zur Erde* (Oxford), Br. (S 1)
 RUSSON, *Spas Mus Sein* (Oxford), Br. (S 1)
 SACHSE, *Modern Exercises in German* (Globe), Br. (S 2-4)
 SCHINNKEER, *Beginning German* (Macmillan), Br. (1)
Continuing German (Macmillan), Br. (2)
Reading German (Macmillan), Br. (S 3)
 STEINHAUSE, *Deutsche Kultur* (Oxford), Br. (S 2-4)
 STRAUDE, *Germelshausen* (Bruce), Br. (S 1)
 STRAUSS, *Schmuggler in Masuren* (Oxford), Br. (S 1-2)
 STRONG, *Der Doppelgänger* (Oxford), Br. (S 1-2)
Der Grosse Unbekannte (Oxford), Br. (S 1-2)
 THURNAU, *Fundamentals of German* (Crofts), Br. (1)
 VESPER, *Tristan und Isolde, Parsival* (Holt), Br. (2)
 VOS, *Concise German Grammar* (Holt), Br. (2)
A First German Reader (Holt), San D.
 WAGGERL, *Das Jahr des Herrn* (Crofts), Br. (2)
 WIENS, *Bilderlesebuch für Anfänger* (Holt), Br.
 WILCOX & FOLLETT, *Junior Classic Dictionary*, Br. (S 1-4)
 WILDENBRUCH, E., *Das Edle Blut* (American), Br. (S 2-3)
 WORKMAN, *German II* (American), Spr.
 ZEYDEL, *Graded German Reader for Beginners* (Crofts), Br. (1-2)

HEALTH

- BACON, *Outwitting the Hazards* (Silver), Br.
 BROWN & O'CONNOR, *Youth's Guide to Safety* (Scribner's), Br.
 BROWNELL, et al., *Adventures in Growing-Up* (American), Br., S. Fe (1)
Health Problems (American), S. Fe (3), Sy.
 BRYCE, *The Safe-Way Club* (Thos. Nelson), Dub.
 BURKHARD, CHAMBERS & MARONEY, *Health and Human Welfare* (Lyons), Br., Wich. (1)
 BURNETT, *To Live in Health* (Silver), Br., Sy.
 BUSH, PACEK & KOVATS, *Safety for Myself and Others* (American), Br.
 CHARTERS, SMILEY, et al., *New Health and Growth Series, Health in a Power Age* (Macmillan), Br. (1), Dub., Pitt. (3), Wich. (1)
 CLEMENSEN & LA PORTE, *Your Health and Safety* (Harcourt), Br., Buf., Sy.
 COBB, *Health for Body and Mind* (Appleton), Dub.
 COCKEFAIR, et al., *Health and Achievement* (Ginn), Dub., Leav., Wich.
 CRIST, *Be Healthy* (Lippincott), Dub.
Health for You (Lippincott), S. Fe (1), Wich. (1)
 DAVIS, *Vitality Through Planned Nutrition* (Macmillan), Br. (1-4)
 GOLDBERGER & HALLOCK, *Health and Physical Fitness* (Ginn), Br., Og., Sy.
Understanding Health (Ginn), Buf., Wor.
 HIPPLER & DUFFER, *Safe Living* (Sanborn), Dub.
 IRWIN, *First-Aid Training* (Lyons), Br.
 MERRIDITH, *Health and Fitness* (Heath), Br. (3), Dub., Pitt., Sy.
 MUELLER & ROBERTSON, *Fundamentals of Health and Safety* (Van Nostrand), Buf.
 OLSON, *Guarding Our Health* (Globe), Br.
 RATHBONE, BACON, KEENE, *Health in Daily Living* (Houghton), Buf.
 STANISLAUS, Sr. M., *The Human Body, Its Structure, Functions and Care* (Bruce), Dub.
 TRACKSTON & TRACKSTON, *Human Health* (Holt), Dub.
 TURPIN, BRYCE & ALEXANDER, *Lost and Found* (Thos. Nelson), Dub.
 WHEAT & FITZPATRICK, *Everyday Problems in Health* (American), Br.
 WILLIAMS, *Healthful Living* (Macmillan), Br., Buf., Wor.
Safety (Macmillan), Br., K.C. (K)
 WILSON, et al., *American Health Series* (Bobbs-Merrill), Wich. (1)
Life and Health (Bobbs-Merrill), Pitt.

HISTORY

- ADAMS & VANNIST, *The Record of America* (Scribner's), Br., St.Cl.
 AMES, *Homelands* (Webster), Wich. (1)
 BARKER-COMMAGER-WEBB, *The Building of Our Nation* (Row-Peterson), Wich. (1)
 BEARD & BEARD, *The Making of American Civilization* (Macmillan), Br., Char., Erie, Gall. (2-4), L.A. (4)
American History (Macmillan), Det., G.R.
United States History (Macmillan), Char., San D., Wor.
 BEARD, ROBINSON, et al., *Our Own Age* (Ginn), Br., Sy.
 BECKER, *Modern History* (Silver), Br.
 BECKER & DUNCALF, *Story of Civilization* (Silver), Br., Gall. (1-2), S. Fe (1-2)

HIGH SCHOOLS History (Continued)

BETTER, *The Ancient World* (Allyn), D.M., Hart
Ancient and Medieval History (Allyn), Bo.,
Br., Gr.F., Nat., Sag., San D., S. Fe (1)
BETTER & KAUFMANN, *Modern History* (Allyn),
Bo.
BOAK, SLOSSON & ANDERSON, *World History*
(Houghton), Br., Leav.
BROWN, *We Hold These Truths* (Harper), Br.
BROWN, STEWART & MYER, *America, in a World*
at War (Silver), Br.
BOUTWELL, *America Prepares for Tomorrow*
(Harper), Br.
CANFIELD & WILDER, *The United States in the*
Making (Houghton), Br., Gall. (3-4), S. Fe
(3-4), Wich.
CAPEN, *Across the Ages* (American), Br. (S),
N.O.
CARR, W. G., *One World in the Making* (Ginn),
Br. (S)
CARNER-GABRIEL, *The Story of American Democracy*
(Harcourt), Wich. (1)
CASTRILLO, *A Pan American Journey* (Heath),
Br. (S)
CELESTE, SISTER M., *American History* (Mac-
millan), Sag.
The Origin and Growth of Our Republic (Mac-
millan), Br., Cleve., Dub., Sag.
COMMAGER & NUNING, *The Heritage of America*
(Little, Brown), Br. (S)
CORRETT, J. A., et al., *World History* (Sadlier),
Cleve., Og. (2), Sag., S. Fe
Christianity and Civilization (Sadlier), Buf.
(2), Cin., Cleve., Dub., Pitt. (1), N.O., Sag.,
St.L., Sy. (2), Wich., Wor.
CREESMAN, *History of Pennsylvania* (Noble &
Noble), Pitt.
CROWLEY & JOSEPH, *Industrial History* (College
Entrance), Br.
DELANEY & OSTERHEIMER, *Christian Principles and*
National Problems (Sadlier), Pitt. (4), Wor.
DORF, *American History and World Backgrounds*
(Oxford), Sy. (S)
DORF, *Visualized Modern History* (Oxford), Det.
EVANS, *America First* (Milton Bradley), Br.
EVANS & SANKOWSKI, *Graphic World History*
(Heath), Br.
FAULKNER, KEFFNER, et al., *The American Way*
of Life (Harper), Br., K.C. (K), Leav.
U. S. A., *An American History* (Harper),
Wich. (1)
America, *Its History and People* (Harper),
Pitt. (S)
FLEMING, B. J., et al., *Social Studies Review*
Book for High Schools (McMullen), Br. (S),
Sy. (S)
FORTENBAUGH & TARMAN, *Pennsylvania, The*
Story of a Commonwealth (Penna. Book Co.),
Pitt. (S)
FOX & SCHLESINGER, *The Cavalcade of America*
(Milton Bradley), Br. (S)
FREELAND-ADAMS, *America's World Backgrounds*
(Scribner's), Wich. (1)
GAVIAN & HAMM, *The American Story* (Heath),
Br.
GILBERT, SISTER MARY, *Dawn of History* (Lo-
yola), Wh.
GREENAN & COTHAM, *World History* (McGraw),
El P.
HAMM, W. A., *The American People* (Heath),
Br., Gall. (3-4), Pitt. (S), S. Fe (3-4)
HAMM, BOURNE & BENTON, *A History of the*
U. S. (Heath), Erie, Sy.
HARLOW, R. V., *A History of the United States*
(Holt), St.Cl.
Story of America (Holt), Br.
HAYES & MOORE, *Ancient History* (Macmillan),
Bo., El P., Sag.
Ancient and Medieval History (Macmillan),
Br., Cin., Col., Den., Det., G.R., Gr.F.,
Hart., K.C. (K), Pueb., St.Cl., Spr., Sy.,
Wor.
Modern History (Macmillan), Br., Bo., Br.,
Cin., Col., Den., D.M., Det., El P., G.R.,
Gr.F., K.C. (K), L.A. (4), Pueb., Sag.,
St.Cl., San D., Spr., Sy., Wh., Wor.
History to 1700 (Macmillan), Spr.
HAYES, MOON & WAYLAND, *World History* (Mac-
millan), Br., Char., Cin., Col., Den., El P.,
Gall. (1-2), Hel., Leav., N.O., Pueb., Sag.,
San D. (1-2), S. Fe (1-2), Wor.
Origin and Growth (Macmillan), San D. (3)
General History (Macmillan), Char.
HECKEL & SIGMAN, *On the Road to Civilization*
(Winston), Gall. (1-2), S. Fe (1-2)
HUGHES, R. O., *The Making of Today's World*
(Allyn), Br., Gall. (1-2), S. Fe (1-2)
World History (Allyn), Mil.
The Making of Our United States (Allyn), Br.
HUNT, *America Organizes to Win the War* (Har-
court), Br.
JERKEGAN, CARLSON, et al., *Growth of the Ameri-
can People* (Longmans), Br.
JOHNSON, S. A., *These Americas* (Webster), Br.
(S)
KAUFMANN, *Modern Europe* (Allyn), Br., Dub.,
Nat., Sag.
KELTY, *Other Lands and Times* (Ginn), Wich.
(1)
KEPNER, *A Unit Review of American Civiliza-
tion* (Harper), Br.
KILZER, *American Democracy* (Bruce), Pitt. (S)
MCFARLANE, *War With the Axis, Defending*
Our Freedom (American Book), Br.
MCQUIRE-PORTWOOD, *The Rise of Our Free*
Nation (Macmillan), Wich. (1)

McKINLEY, HOWLAND, et al., *World History in*
the Making (American), Br.
World History Today (American), Br.,
San D.
MENG, et al., *Christianity and America* (Sad-
lier), Cleve. (3), Col., Pitt. (3), Sy. (3), Wor.
MOHAIR & BERNADETTE, *American Expression on*
the War and the Peace (American), Br.
MUZZEY, D. S., *American History* (Ginn), Erie,
Sy.
A History of Our Country (Ginn), Br., Br.,
Gall. (3-4), S. Fe (3-4), Sy.
History of the American People (Ginn), Bo.,
Hel., St.Cl., Sy.
United States History and Civics (Ginn), Spr.
NORTH CENTRAL ASSOCIATION, *Defense of the*
Western Hemisphere (Ginn), Br.
Unit Studies in the Service With Uncle Sam
(Ginn), Br.
NORTHEY, *The American Indian* (Milton Brad-
ley), Br. (S)
O'BRIEN, *Europe Before Modern Times* (Loyola),
Br., San D.
World History (Loyola), Wich.
Catholic Social Principles (Kenedy), Sag.
O'ROURKE, *You and Your Community* (Heath),
Gall. (1-2)
PAHLOW, E. W., *Man's Achievement* (Ginn),
St.Cl.
Man's Great Adventure (Ginn), Gall. (1-2),
S. Fe (1-2)
PURCELL, *The American Nation* (Ginn), Br.,
D.M., El P., Erie, Gr.F., St.Cl.
American History (Ginn), El P.
ROBINSON, BREASTED, et al., *Earlier Ages*
(Ginn), Br., Leav., Sy.
History of Civilization (Ginn), Leav., Sy.,
Wich.
History of Europe (Ginn), Hart.
Our Own Age (Ginn), Leav., Wich.
ROGERS, ADAMS & BROWN, *Story of Nations*
(Holt), Br., Wich.
ROWNER & FENTON, *Vitalized American History*
(College), Det.
ST. JOHN & NOONAN, *Landmarks of Liberty*
(Harcourt), Br.
SCHAPIRO, *Modern Times in Europe* (Hough-
ton), Br.
SEAYER, C. H., *Industry in America* (Harper),
Br. (S)
SHEA, *Christian Living in Our Economic World*
(Sadlier), Pitt. (2), Wor.
SLOSSON & ANDERSON, *World History* (Hough-
ton), Leav.
SMUKLER, *American History and Global Back-
grounds* (Sage), Sy. (S)
SOUTHWORTH, *Our Own United States* (Iro-
quois), Pitt. (S), Wor.
STOCKTON, *A Topical Survey of American His-
tory* (Bartles & Noble), El P.
THOMAS & HAMM, *Modern Europe* (Holt), Br.,
Dub. (S), Sy.
URCH, E. J., *Scaling the Centuries* (Heath),
Gall. (1-2), S. Fe (1-2)
WEBSTER, H., *Early European Civilization*
(Heath), Br., Sy.
Early European History (Heath), Sy.
Modern European History (Heath), Br., Sy.
West, American People and Democracy (Allyn),
Sy.
Early Progress (Allyn), Gall. (1), Sy.
The New World's Foundation in the Old (Al-
lyn), Wich. (1)
WILSON, S. K., *American History* (Loyola),
Den., Nat., Pueb., San D., Wh., Wor.
United States History and Civics (Loyola),
Spr.
WILSON & LAMB, *American History* (American),
Dub. (1)
WIRTH, *The Development of America* (Ameri-
can), Br., Cin., Cleve., Gall. (3-4), N.O.,
St.Cl., S. Fe (1), Sy.
YARBROUGH & BRUNNER, *A History of the United*
States by Unit Plan (Laidlaw), Br.
ZINK & COLE, *Government in Wartime Europe*
(Reynal & Hitchcock), Br.

ITALIAN

CAGNO & SERINGHAUS, *Viaggio in Italia* (Har-
per), Br. (2)
CAPOCELLI, G., *Scrittori Italiani* (Oxford), Br.
(S 2-3)
L'Unità nel Passato e nel Presente (Holt), Br.
(S 2-3)
COVELLO & GIACOBRE, *First Book in Italian*
(Macmillan), Br. (1)
GOGGIO, *A New Italian Reader for Beginners*
(Heath), Br. (2)
GOLDONI, *La Locandiera* (Holt), Br. (2)
KANY & SPERONI, *Elementary Italian Conver-
sation* (Heath), Br. (1)
MASELLA, *Le Avventure di Giovanni Passagna*
(Holt), Br. (1-2)
MANZONI, *I Promessi Sposi* (Heath), Wor.
RUSSO, *Elementary Italian Grammar* (Heath),
Br. (1), N.O. (1-3), Spr., Wor.
First Year in Italian (Heath), Br. (1)
Nel Paese del Sole (Heath), Br. (S 1-2)
SAMARITON & RUSSO, *Il Primo Libro* (Harper),
Br. (1)
Il Secondo Libro (Harper), Br. (2)
Letture Facili (Harper), Br. (1)
WILCOX & FOLLETT, *Junior Classic Dictionary*,
Br. (S 1-4)
WILKINS & SANTELLI, *Beginner's Italian Reader*
(Heath), Br. (1), Wor.

JOURNALISM

FLINT, *Newspaper Writing in High Schools*
(Noble), Br. (S 4)
MERRIMAN, *Between Deadlines* (Sanborn), Br.
(1-4)
MITCHELL, D., *Journalism and Life* (Little,
Brown), Br. (S 2-4)
MULLIGAN, *Experiences in Journalism* (Lyons),
Dub.
OTTO & FINNEY, *Headlines and By-lines* (Har-
court), Br. (1-4), Pitt. (S)
REDDICK, *Journalism and the School Papers*
(Heath), Br. (3-4)
SPEAR & LAWRENCE, *High School Journalism*
(Macmillan), Br. (S 1-4)
STAUDENMAYER, *Reading and Writing the News*
(Harcourt), Br. (3-4), Pitt. (S)

LATIN

ALLEN & GREENOUGH, *New Latin Grammar*
(Ginn), Bo., N.O.
BENNETT, C. E., *New Latin Composition* (Al-
lyn), Char.
New Latin Grammar (Allyn), Char., D.M.
First Year Latin (Allyn), Gr.F.
BROWN, *Modern Latin Conversation* (Heath),
Br. (S 1-2)
BUNSON, *Latin III* (Scott), Sy. (3)
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Sy. (S)
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 SCHOOL ARTS MAGAZINE (May, Oct.), Sy.

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 PAROCHIAL SCHOOL PUBLISHING CO., *Religion Units for Grades*, Det. (1-4), Sag.
 RAEMERS, *The Catholic Gentleman* (Sadlier), Erie, Gr.F.
 RESCH, *Our Blessed Mother* (Bruce), Br. (S 1-3)
Our Divine Model (Bruce), Br. (S 1-3)
 ROCHE, *The Commandments of God* (Mission Church), Br. (S 1-2)
 ROSENBERGER, *Outlines of Religion for Catholic Youth* (Grady), Pitt. (S)
 ROSS, *Sound Social Living* (Bruce), Det. (4)
 ROSS, REV. J. E., *Christian Ethics* (Devine-Adair), Dub. (4)
 RUSSELL, *Christ the Leader* (Bruce), Br. (S 1-3), Nat., Pitt. (S)
 SCHMIDT, *Guidance* (Loyola), Sag. (3), Wor. (3)
 SCHMIDT & PERKINS, *Faith and Reason* (Loyola), Bo., Den. (4), Dub. (4), Erie (4), L.A. (4), Pitt. (S), Pro. (4), Pueb. (4), Wh.
 SCOTT, *Things Catholics Are Asked About* (Loyola), Hel.
Answer Wisely (Loyola), Dub. (1)
 SISTERS OF NOTRE DAME, *Church History of the United States* (Benziger), Erie
 SMITH, REV. S. F., S.J., *Gospel According to St. Luke* (Washbourne), Spr.
 SPELLMAN, ARDINAL, *The Road to Victory* (Scribner's), Br. (S 1-4)
No Greater Love, the Story of Our Soldiers (Scribner's), Br. (S 1-4)
 STEINMUELLER, REV. JOHN, *A Companion to the Sacred Scriptures* (Wagner), Br. (3)
A Gospel Harmony (Sadlier), Br. (3)
Some Problems of the Old Testament (Bruce), Br. (3)
 SULLIVAN, JOHN F., *The Visible Church* (Kenedy), B. (1), Dub. (3), K.C. (K) (1), Leav. (1)
The External of the Catholic Church (Kenedy), Dub. (2)
 WEGER, REV. H. K., *Studies in Religion, Catholic Doctrine* (Sadlier), Dub. (1)

SCIENCE

(See also Biology, Chemistry, Physics)

BARNARD & EDWARDS, *Basic Science* (Macmillan), Buf.
 BEAUCHAMP, MAYFIELD & WEST, *Everyday Problems in Science* (Scott), Bo., Buf., Cleve., Gall. (1), Sag., S. Fe (1), Spr.
General Science (Scott), Sy.
 CALDWELL & CURRIE, *Science for Today* (Ginn), D.M., Dub., Gall. (1), K.C. (K) (1), Leav., St.Cl., S. Fe (1)
Everyday Science (Ginn), Col.
Introduction to Science (Ginn), Gr.F., Sy.
 CARPENTER & WOOD, *Our Environment* (Allyn), Hel., St.Cl., Sy.
Our Environment—How We Use and Control It (Allyn), Buf. (1), Gall. (1), Hart., N.O., S. Fe (1), Sy.
 CARROLL, F. B., *Understanding Our Environment* (Winston), Gall. (1)
 CLARK, et al., *Science on the March* (Houghton), N.O. (1)
 CLEMENTS, *General Science* (Iroquois), Sy.
 CLEMENTS, COLLISTER & THURSTON, *Our Surroundings* (Iroquois), Char., Gall. (1), S. Fe (1), Sy.
 DAVIS & SHARPE, *Science* (Holt), Buf., Col., Dub., El P.
 DULL, MANN, et al., *Modern Science* (Holt), Br.
 EVY, et al., *The Physical Sciences* (Ginn), Pitt.
 FLETCHER, *Earth Science* (Heath), Br.
 GLASS, CARPENTER & WOOD, *Modern Science Series* (Allyn), Dub.
 HAUSATH AND HARMIS, *Consumers Science* (Macmillan), Cin.
 HUNTER & WHITMAN, *Problems in General Science* (American), Gall. (1), L.A. (1), S. Fe (1)
Doorways to Science (American), Det., Sy.
 LAKE & HARLEY, *Exploring the World of Science* (Silver), Gall. (1), Gr.F., Hel., K.C. (K), Leav., S. Fe (1)
 LEMKIN, *Visualized General Science* (Oxford), Det.
 PAINTER-SKEWES, *General Science for High School* (Mentzer), Buf., Cleve., Pitt.
 POWERS, *Exploring Our World* (Ginn), Gall.
 POWERS, NEUNER, BRUNER & BRADLEY, *Our World and Science* (Ginn), Cin., Sy.
Our World Changes (Ginn), Bal.
 REGENSTEIN & TRETERS, *Science at Work* (Rand, McNally), Det., G.R.

SMITH & VANCE, *Science for Everyday Use* (Lippincott), Det., Sag.
 TETTERS, BRIDGES & LEE, *Workbook* (Rand, McNally), Det., G.R., Wich.
 TRATTON & SMITH, *Science in Daily Life* (Lippincott), Gall. (1)
 UNZICKER & GRUENBERG, *Activities in General Science* (World), Char.
 VAN BUSKIRE, et al., *Science of Everyday Life* (Allyn), El P.
 WATKINS, BEDELL, *General Science of Today* (Macmillan), El P.
 WOOD & CARPENTER, *Our Environment* (Allyn), Buf., Wor.

SHORTHAND

BAUGHMAN & GREGG, *Most-Used Aviation Terms* (Gregg), Br.
 BERLIN, NUNES, et al., *Graphic Transcription* (Gregg), Br.
 BLANCHARD & ZOUBEK, *Expert Shorthand Speed Course* (Gregg), Br.
Most Used Congressional Record Terms (Gregg), Br.
 BOLGER, ST. JOHN, et al., *Business Letters for Dictation* (Pitman), Br.
 BOWMAN, *Shorthand Dictation Studies* (Southwestern), Br., Dub. (S)
 ELDRIDGE, *New Shorthand Dictation Exercises* (American), Br.
 ELDRIDGE, STICKNEY & STICKNEY, *Shorthand Reading and Dictation Exercises* (American), Br.
 FOOTE, STRONG, *Most-Used Civil Service Terms* (Gregg), Br.
 FORKNER, OSBORNE & O'BRIEN, *Correlated Dictation and Transcription* (Pitman ed. (Heath), Br., Dub. (S)
 FRIC, VIETTI, et al., *Talk and Take, Thomas Natural Shorthand* (Prentice-Hall), Br.
 GINSON, *One Minute Speed Tests on Gregg Shorthand* (Gregg), Br.
 GREGG, JOHN ROBERT, *Gregg Shorthand* (Gregg), B., Br., Char., Det., Dub., El P., G.R., Hart., Hel., Mil., Nat., Sag., Wich.
Gregg Shorthand Manual (Gregg), Bo., Dub., Gall., N.O., Pitt., St.Cl., Sy. (1), Wor.
Gregg Speed Building (Gregg), Dub., Gall., Hel., N.O. (4), Pitt. (2), Spr., Sy. (2)
Gregg Speed Studies (Gregg), B., Bo., Br., Buf. (2), Nat., N.O., St.Cl., Sy., Pitt., Wich.
Gregg Dictation (Simplified) (Gregg), Pitt.
Gregg Graded Readings (Gregg), Wich.
Frequently Used Army and Navy Terms (Gregg), Br.
Military Language Manual (Gregg), Br. (S 1)
Words and Phrases Most Frequently Used in the Quartermaster Corps (Gregg), Br.
A Refresher Course in Gregg Shorthand (Gregg), Br.
Shorthand—Functional Method (Gregg), Det., Dub., N.O., Pitt., S. Fe
Shorthand—Anniversary Edition (Gregg), Buf. (2), Pitt.
Speed Building, One-year Course (Gregg), N.O., Pitt.
Diccionario de la Taquigrafia (Gregg), Br.
 HODELS & PHELAN, *High Speed* (Rowe), Br.
 HUTCHINSON, *English Style Studies for Stenographers* (Gregg), Br.
 ICKES, *Basic Transcription* (Gregg), Br.
 LA VIOLA, *Most Used Medical Terms* (Gregg), Br.
 LESLIE, *Gregg Shorthand Functional Method* (Gregg), Bo., Gall., G.R., Pitt., Spr., Sy.
Gregg Dictation and Transcription (Gregg), Wor.
 LESLIE & ZOUBEK, *Speed Drills in Gregg Shorthand* (Gregg), Br.
Gregg Dictation Simplified (Gregg), Wor.
 MCNAMARA, BATES, *Rational Dictation Studies* (Gregg), Br.
 NEWMAN, S. K., *Modern Gregg Graded Dictation* (Ginn), Br.
 PITMAN, ISAAC & SONS, *Modern Pitman Shorthand*, L.A. (4)
New Standard Dictation, Br.
New Standard Course, Br.
 PITMAN, HOWARD, *Photographic Shorthand* (Photographic Institute), Sy.
 REIGNER, *New Dictation Course in Business Literature* (Rowe), Br.
 RENSIAW & LESLIE, *Gregg Dictation and Transcription* (Gregg), Br., Det., G.R., N. O. (4), Spr., Sy. (2)
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 SAPHIER & SMYTH, *Expert Dictator* (Pitman), Br.
 SORRELL & GREGG, *Applied Secretarial Practice* (Gregg), Sy., Wich.
 THOMAS, *Natural Shorthand* (Prentice-Hall), Br.
 WHITMORE-WANOUS, *Dictation Transcription Studies* (South-Western), Sy. (2)
 ZOUBEK, *200 Takes for Shorthand Speed* (Gregg), Br.

SOCIAL TRAINING

BRIGGS, *Manners Today. Parliamentary Procedure* (Briggs), Br.
 BROOKMAN, *What Is She Like? A Personality Book for Girls* (Scribner's), Br.

HIGH SCHOOLS Social Training (Continued)

- CRAIG & RUSIN, *Clothes with Character* (Little, Brown), Br.
EVANS, *How to Make Historic American Costumes* (Barnes), Br.
The *Story of Textiles* (Little, Brown), Br.
GOODRICH, *Living With Others. A Book on Social Relations* (American), Br.
HAWES, *Good Grooming* (Little, Brown), Br.
HARRIS, *The Catholic Gentleman. A Manual of Christian Practice and Etiquette* (Sadlier), Br.
SILVER, GRAVES, RYAN, *Foundations for Living* (Appleton), Pitt. (3)
STORY & OGLEBY, *Individuality and Clothes* (Funk & Wagnall), Br.
VAN DUZER, et al., *The Girl's Daily Life* (Lippincott), Pitt.

SPANISH

- ALEXIS, *First Course in Spanish* (Midwest), Br. (1)
Las *ruinas de Tormes* (Midwest), Br. (2)
En *España* (Midwest), Br. (2)
ALPHER & MARTEL, *A Spanish Silent Reader* (Globe), Br. (S 2-4)
Aventuras de Don Quijote (Houghton), Br. (S 3)
AMNER-STAUERACH, *Revista de America* (Ginn), Br. (S 3-4)
ARJONA, CARVALAT, FRIEDMAN, *Language Literature and Life Series* (Scott), El P., Leav. Pitt.
Spanish, *Bk. One* (Scott), Br. (1), Gall., Pitt.
Spain and America (Scott), Br. (2), Char. (1-2), Pitt., San D., S. Fe, Spr.
Frontiers (Scott), Pitt.
BAHREK, *Spanish in Action* (Globe), Br. (2-4)
BARLOW, *Basic Spanish* (Crofts), Br. (1)
BARLOW & STELL, *Noche Oscura en Lima* (Crofts), Br. (1-2)
BEDICHECK & CAMPA, *Mastering Spanish* (Macmillan), Br. (S 3-4)
CABAT & FANNING, *A New Approach to Spanish* (American), Br. (1-2)
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CANO & CAMERON, *Cinco Novelas y un Cuento* (Heath), Br. (2)
CASIS & SWITZER, *El Mundo* (Heath), Br. (1-2), D.M., Gall., N. O., S. Fe
CASTILLO & SPARKMAN, *Graded Spanish Readers* (Heath), Br. (S 1-2)
Volando por Sudamerica (Heath), Br. (2)
COATES, *Spanish for Today* (Harper), Br. (1)
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COESTER, *Cuentos de la America Española* (Ginn), Br. (4)
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Spanish in a *World at War* (Globe), Br. (S 2-3)
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Primera *Lecciones de Español* (Ginn), Br. (1)
Primera *Lecturas en Español* (Ginn), Br. (1)
Segunda *Lecciones de Español* (Ginn), Br. (2)
FERNANDEZ & JENNINGS, *Spanish Grammar in Review* (Holt), Br. (3)
FORRESTER, et al., *Vamos a Mexico* (Heath), San D.
FUCILLA, *The Follett Spanish Dictionary* (Follett), Br. (S 1-4)
GAIDOS, *Trayalgar* (Oxford), Br. (1)
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GRISMER, *Sailing the Spanish Main* (Macmillan), Br. (S 1)
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GRISMER & ARROYO, *Buenos Amigos, Buenos Vecinos* (American), Br. (S 1-2)
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JONES & HANSEN, *Hispanoamericanos* (Holt), Br. (3)
KEATING & FLORES, *El Gaucho y La Pampa* (American), Br. (S 2-3)

- LEAVITT & STOUDEMIRE, *Concise Spanish Grammar* (Holt), Br. (2)
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LEONARD, *Spanish Drill Book* (Globe), Br. (S 2-3)
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LURIA, *Correspondencia Commercial al Dia* (Silver), Br. (2-3), N.O.
MACY & RUDD, *Nuestros Vecinos Mexicanos* (Ronald), Br. (3-4)
MANFRED, *Practical Spanish Reader for Beginners* (Scribner's), Br. (S 1-4)
MAPES & LOPEZ-MORILLAS, *Y Va de Cuento* (Ginn), Br. (S 1-2)
MARIAL & DORADO, *Pasitos* (Harper), Br. (1)
MULLER & MOSHER, *Hispanic Civilization* (Globe), Br. (S 1-4)
NATELLA & STRATTON, *Divertase Leyendo* (College Entrance), Br. (S 3-4)
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PIERCE & FONTANINI, *Español, Primer Libro* (Mentzer, Bush), Br. (1)
PITTARO, J. M., *Macmillan Inter-American Series, Anécdotas Fáciles*, Br. (S 1)
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Más *Anécdotas Fáciles*, Br. (S 1-2)
PITTARO & GREEN, *Modern Spanish Grammar* (Heath), Bo.
Primer *Curso de Español* (Heath), Gall., Leav., Pitt., S. Fe, Wor.
Progressive *Spanish* (Heath), Spr.
Segundo *Curso de Español* (Heath), Gall., Leav., Pitt., S. Fe, Wor.
READER'S DIGEST, *Selecciones del Reader's Digest*, Br.
RODRIGUEZ & CASTELLANO, *Historia de España* (Oxford), Br. (S 2-3)
RUSSELL, *A Graded Spanish Reader* (Ginn), Br. (3-4)
SCANLON & VANDER BEEK, *Spanish Basic Reading Grammar* (Bruce), Br. (1)
SEYMOUR & CARNAHAN, *Alternate Spanish Review Grammar* (Heath), Br. (3), San D.
TORES, RIOSEA & MORRY, *Cartilla Mejicana* (Crofts), Br. (2-3)
Essentials in *Spanish* (Doubleday), El P.
The *Latin-American Song Book* (Ginn), Br. (1-4)
TUNE, *Asi se Aprende el Español* (Heath), Br. (S 1)
VALLE-INCLAN, *Sonata de Estio* (Heath), Br. (S 2)
WALSH, *Primero Libro de Lectura* (Norton), San D.
WAXMAN, *La Alfombra Magica* (Heath), Br. (S 2)
Un *Viaje a Sud America* (Heath), N.O.
WATSON & MOORE, *On to South America* (Holt), Br. (2)
Juan (Harper), Br. (S 1)
In *Central America* (Holt), Br. (S 2)
WEBSTER & HUSSEY, *History of Latin America* (Heath), Br. (3-4)
WEEMS, R., *Un Verano en España* (Heath), San D.
WHITTEM, ANDRADE, et al., *Spanish Commercial Correspondence* (Heath), Br. (2-3)
WILCOX & FOLLETT, *Junior Classic Dictionary*, Br. (S 1-4)
WILLIAMS & MENDOZA, *La Clave Panamericana* (Harper), Br. (S 1-2)
WILKINS, *New First Spanish Book* (Holt), Br. (S 1)
New *Second Spanish Book* (Holt), Br. (2)
New *Spanish Reader for Beginners* (Holt), Br. (S 1)
Primeros *Pasos en Español* (Holt), Br. (1)
Ovinito in *America* (Holt), Br. (2)
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WILKINS & ALPHER, *Nuevos Ejercicios* (Globe), Br. (S 2-4)
WILLET & SCANLON, *A Basic-Vocabulary Spanish Reader* (Crofts), Br. (1-2)
Minimum *Spanish Grammar* (Crofts), Br. (1)
WORSY, *Beginning Spanish* (Macmillan), Br. (1)

SPEECH

- ATEINSON & NELSON, *Personality Through Speech* (Sanborn), Br. (1), Dub. (1)
BARBER, *Speech Education* (Little, Brown), Br. (3-4)
BORCHERS, *Living Speech* (Harcourt), Br. (1)
BORCHERS & WISE, *Speech* (Harcourt), Pitt. (S)
CRAIG, *The Junior Speech Arts* (Macmillan), Br. (1) El P.
The *Speech Arts* (Macmillan), Br. (2-4)
DOXSEE, *A Practical Teacher of Public Speaking* (Bruce), Br. (1-4), Dub.
DUFFEY & CROFT, *Speech Models* (Bruce), Br. (1-4)
FAIRBANKS, *Voice and Articulation* (Harper), Br. (1-4)
FISKE, *The Practical Course in Speech* (Sadlier), Br. (1-4), St. C.
GOUGH, ROUSSEAU, et al., *Effective Speech* (Harper), Br. (1-4), Dub., N.O. (1-4)
HEDDE, BEIGANCE, *American Speech* (Lippincott), Dub.
PAINTER, *Ease in Speech* (Heath), Br. (2-4)
PLATT & PERLIN, *Current Expressions of Fact and Opinion* (Scott), Dub.

- RAUBICHECK, DAVIS & CARLL, *Voice and Speech Problems* (Prentice-Hall), Br. (3-4)
SARETT, *Speech* (Houghton), Det. (1-4)
SEELY & HACKETT, *Experiences in Speaking* (Scott), Br. (3-4), Dub.
SMITH, KREFTING, et al., *Everyday Speech* (American), Br. (1-2)
WALSH, *Sing Your Way to Better Speech* (Dutton), Br. (1-4)
WATKINS-FROST, *Your Speech and Mine* (Lyons)
WEAVER, BORCHERS, et al., *The New, Better Speech* (Harcourt), Br. (3-4)

STENOGRAPHY (See Shorthand)

TRIGONOMETRY

- BELL & THOMAS, *Essentials of Plane and Spherical Trigonometry* (Holt), Br. (S)
BRESLICH & STONE, *Trigonometry* (Laidlaw), Det., G.R., Pitt., Sag.
CAMERON, *Brief Trigonometry* (Reynal & Hitchcock), Br.
DUELL, F., *Plane Trigonometry and Tables* (McGraw), Br.
FREILICH, SHANHOLT, et al., *Plane Trigonometry* (Silver), Br.
Spherical *Trigonometry* (Silver), Br.
GRANVILLE, SMITH, et al., *Plane Trigonometry and Tables* (Ginn), Br.
HART, *Plane Trigonometry* (Heath), Det.
HARTLEY, *Trigonometry, Plane and Spherical* (Odysey), Br., Sy.
HAYES & LEVENTHAL, *Plane Trigonometry* (Globe), Br., Sy.
Plane and *Spherical Trigonometry With Answers* (Globe), Br.
KELLS, et al., *Plane and Spherical Trigonometry* (McGraw), Sy.
KENYON & INGHAM, *Elements of Plane Trigonometry* (Macmillan), Wor.
LEVENTHAL & SALKIND, *Spherical Trigonometry* (Globe), Br.
MALLORY, *New Trigonometry* (Sanborn), Dub.
MILLS, ATKIN & FLAGG, *Plane Trigonometry* (Scott), Br., Spr.
PASSANO, L. M., *Trigonometry* (Macmillan), Char.
PATTERSON & HICKSON, *Plane Trigonometry* (Crofts), Br.
ROBBINS, E. R., *Plane Trigonometry with Tables* (American), Br.
ROSENBRACH AND WHITMAN, *Trigonometry* (Ginn), Pitt.
SEYMOUR & SMITH, *Plane and Spherical Trigonometry* (Macmillan), Br.
SHANHOLT, *Plane Trigonometry* (Silver), Erie
WEEKS & FUNKHOUSER, *Plane Trigonometry with Four Place Tables* (Van Nostrand), Br. (S)
WENTWORTH, G. A., *Plane Trigonometry* (Ginn), San D., Spr.
WENTWORTH & SMITH, *Plane Trigonometry and Tables* (Ginn), Br.

TYPEWRITING

- ALTROZ & SMITH, *New Standard Typewriting* (Pitman), Br.
BAUERFEIND, RAGLAN, et al., *Code Typing* (Gregg), Br.
BLACKSTONE, *Speed Typing, Intensive Course* (Prentice-Hall), Br.
BLACKSTONE & YERIAN, *Typewriting for Personal Use* (Gregg), Br.
BLANCHARD & SMITH, *Typing for Business and Personal Use* (Gregg), Br.
Typing for *Business, One Year Course* (Gregg), Br. (Buf. 2), Dub. (S), Sag., Sy.
Typing for *Business, Two Year Course* (Gregg), Br.
Typing for *Business, Advanced Course* (Gregg), Br.
DYORAK, *Scientific Typewriting* (American), Br.
ELDRIDGE, CRAIG, et al., *A First Course in Typewriting* (American), Br.
GREGG, JOHN ROBERT, *Gregg Typewriting* (Gregg), Char., Det., G.R., Pitt., Sag., Spt., Wich.
HAKES, *Typewriting Speed Studies* (Gregg), Br.
HARNED, *New Typewriting Studies* (Ginn), Br.
HAYES & MOORE, *Comprehensive Typewriting* (Macmillan), Br.
HODEL & PHELAN, *High Speed* (Rowe), Br.
HOLLAND, *Speed and Accuracy Builder* (Rowe), Br.
KIMBALL, *Kimball Contest Copy* (Gregg), Br.
KORONA & ROWE, *Business and Personal Typewriting* (Ginn), Br.
LESERBERY & JEVON, *20th Century Typewriting* (Southwestern), Bo., Br., D.M., Dub., El. P., Gall., G.R.F., Hart., N. O., Pitt., St.Cl., Sag., S. Fe, Spr. Sy.
RIGNER, *Business Papers* (Rowe), Br.
Legal *Typing Practice Book* (Rowe), Br.
Standard *Transcribing Guide* (Rowe), Br.
Typewriting *Office Practice Book* (Rowe), Br.
SMITH, H., *Typewriting Technique* (Gregg), Br.
SMITH, *New Practical Course in Touch Typewriting* (Pitman), Br.
SMITH & NEWMAN, *Typing for Radiomen and Telegraphers* (Gregg), Br.

SORELLE, R. P., *New Rational Typewriting* (Gregg), Br.
 SORELLE, SMITH, FOSTER & BLANCHARD, *Gregg Typing* (Gregg), Br., Br., Char., G. R., Gr. F., Hart., Hel., Nat., Pitt., San D., Sy., Wor.
 STUART, E. R., *Stuart Typing* (Heath), Br., Sy.
 (2)
 TIDWELL, *Advanced Speed Typing* (Southwestern), Br.
 WANOUS, *Statistical Typing* (Southwestern), Br.
 WEBB, *Webb's Simplified Typewriting* (Prentice-Hall), Br.
 WHITE, *Typing for Accuracy* (Rowe), Br.
 WHITE & REIGHER, *Rowe Typing* (Rowe), Br., Dub. (S), Spr.

VOCATIONAL WORKS

BRIGHEY & SPANABEL, *Economic and Business Opportunities* (Winston), Br.

BREWER, *Occupations* (Ginn), Br., Dub.
 BREWER & LANDY, *Occupations Today* (Ginn), Br.
 CARLISLE, *Your Career in Transportation* (Dutton), Br.
 COHEN, GANLEY & GRADY, *Careers, The Life Career Book* (Thos. Nelson), Dub.
 Opportunity, *The Life Career Book* (Thos. Nelson), Dub.
 COOPER & PALMER, *Twenty Modern Americans* (Harcourt), Br.
 DAVIS & DAVIS, *Guidance for Youth* (Ginn), Dub.
 EASTBURN, KELLEY, et al., *Planning Your Life for School and Society* (Scribner's), Br.
 GALLAGHER, *Vocational Education and Guidebook* (Bruce), Dub.
 HARRIS, *Careers in Home Economics* (Little Brown), Br.
 HILLS, H. C., *Vocational Civics* (Ginn), Dub.
 LANSING, *The Builder* (Bruce), Br.
 LEMOS, *Design* (San Francisco School Bd.), Sy.

LEYSON, *It Works Like This* (Dutton), Br.
 LOGIE, *Careers in the Making* (Harper), Br.
 MYERS, LITTLE, et al., *Planning Your Future* (McGraw-Hill), Br.
 NORTH CENTRAL ASSOCIATION, *Youth and Jobs* (Ginn), Br.
 PARK PRESSEY, *A Vocational Reader* (Rand, McNally), Dub.
 PROCTOR, W. H., *Vocations* (Houghton), Dub.
 SANDWICK, R. L., *How To Study and What to Study* (Heath), Dub.
 SMITH, *Your Personal Economics* (McGraw-Hill), Br.
 SMITH & BLOUGH, *Planning a Career* (American), Br., Dub.
 STODDARD, ANNE, *Discovering My Job* (Thos. Nelson), Dub.
 UHL & POWERS, *Personal and Social Adjustment* (Macmillan), Br.
 ZIEGLER & JAQUETTE, *Choosing an Occupation* (Winston), Dub.

Our New Volume

(Continued from page 10)

tributors whose articles have suffered delay in publication. We make bold to invite our readers everywhere to submit material that accords with our declared purposes. The Teacher to Teacher department is happy to open its pages to contributions of 500-900 words. It is

felt that many busy teachers have things of worth to say but insufficient time to write an extended essay.

We rededicate THE CATHOLIC EDUCATOR to the high purpose of serving the interests of Catholic teachers everywhere.

The Pope Warns Educators

EDUCATORS everywhere will give heed to the warning sounded by His Holiness, Pope Pius XII in his special message to the fourth Inter-American Congress on Catholic Education, in Rio de Janeiro. The message was directed to His Eminence, Cardinal Jaime de Barros, Archbishop of Rio de Janeiro, who was the Papal Legate to the congress. The wise precepts of Christian humanism will prompt Christian educators to insist "more on formation than on multiplicity of knowledge, and more on education than merely on teaching." The Christian teacher should first know history and the Church's pedagogy, and in the light of this knowledge he will be well able to evaluate modern schools of thought in education. He will be able to detect the merits of the shortcomings of particular systems and pedagogy, and, in the words of the Holy Father, he will often discover that what he admires in other systems was copied from Christian tradition. This tradition is "always

amenable to scientific progress yet solidly bound by the spirit of the Gospel."

The Holy Father called for the integral formation of the educand in the spirit of the most genuine tradition of the Church. He next focused the attention of the assembled delegates on another great evil of our time, the crisis in authority. This crisis was never more threatening than it is in our day. In our effort to counteract this dangerous condition, we should adopt the Pope's suggestion—a study of methods to introduce among Catholic students and organizations a knowledge of how indispensable respect for, and submission to, authority are for obtaining the common good in an ordered society. Catholic educators must "be unafraid to complete the notion of liberty with the affirmation of responsibility, which includes the subordination of liberty to due respect for one's neighbors, superiors, and the Creator."



Audio-Visual Aids and Techniques for the Teaching of Geography

By HARRY B. RAUTH, *Highland, Maryland*

WITH the possible exception of the physical sciences no subject in the elementary school curriculum has enjoyed a longer association with "visual" or "auditory" teaching aids than has geography. Such a protracted association has also resulted in the development of a greater variety and number of truly effective devices than is generally available to other fields of teaching.

While some of these devices are, for various reasons, practically unavailable to many schools, it is also true that of those common to all schools some, and occasionally nearly all, are not utilized in the proper manner nor to the extent that would extract their greatest pedagogical value. An admittedly incomplete list of these audio-visual aids will include many which have been familiar to teachers since the very first introduction of instruction in geography. Perhaps it is just this familiarity which brings neglect.

ILLUSTRATIONS IN TEXT-BOOK FIRST VISUAL AID

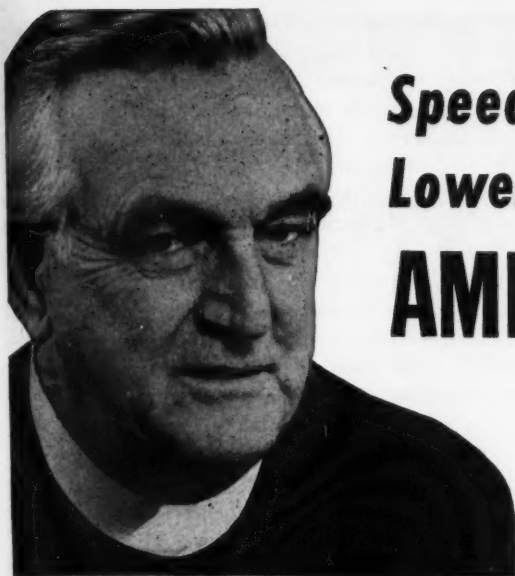
Probably very few teachers of geography are forced to dispense with the usual text-book in the hands of their pupils, and this book because of its wealth of visual material and its close physical association with the pupil is the number one "visual" aid which the teacher commands. The publishers of modern geography texts are to be commended for the profusion, accuracy, and relevancy of the maps, charts, graphs, and pictures with which they illustrate their products. Teachers are advised that these illustrations constitute very nearly the most useful visual aid they can hope for, and lesson assignments should utilize a study of these textual accompaniments as a matter of course.

It is true that teachers can still find points upon which to criticize the publishers despite the very great progress of recent years, but it is also true that many teachers do not make use of what lies under their hands. When evaluating any visual aid, or indeed any teaching tool, the factor of "handiness" or proximity must be given

due consideration. Learning a fact, analyzing a situation, or forming an attitude or understanding is not an achievement of minor importance, nor is it to be accomplished in a flash. Those things become best known which remain under observation or lend themselves to repeated reference. It is just here that the lowly text-book outshines the more glittering audio-visual devices which tend to attract the lion's share of teacher attention. Without time and opportunity for extensive cross-reference and due assimilation the pupil exposed to a considerable array of audio-visual aids may easily find himself the possessor of a surprising fund of tidbits of knowledge—bizarre and interesting, perhaps—but only half-truths in reality since they are woefully incomplete. Sometimes this incompleteness is the direct result of the very vividness with which a limited aspect of a given subject is presented.

We might instance the persistent and totally erroneous notion common to even modern children that the arctic regions are sheathed in ice and snow, inhabited by swarms of reindeer, indigent Eskimos who are in a state of perpetual semi-starvation, and heroic explorers, missionaries, or mounted policemen. Unfortunately, and here is the very nub of the matter, a vivid presentation of the Arctic will support these erroneous conceptions if only because the pupil's mind will fasten most readily upon the most impressive thing it sees or hears and will, unless counteracted by the forceful presentation of soberer facts, retain these highlights as the sole acquisition of the lesson.

This contention is not to be construed as a condemnation of projected audio-visual aids, nor even a criticism of their great value; it is, however, a means of pointing out to teachers that the prosaic text-book, if its authors and illustrators have been worthy of their task, may when wisely used prove a superior medium for the creation of a background of real knowledge upon which correct assumptions are based. As some wit with perhaps unintentional accuracy has pointed out, "it ain't what you don't know as makes you ignorant, it's what you know that ain't true." The statements made in a book, whether by words or illustrations remain at hand and are open to lasting criticism and argument. This



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is a valuable and useful trait. A movie is on your classroom screen today and in the express office or the delivery truck bound back to the library tomorrow, but the poor old text-book stays to take both mental and physical abuse. The first of these is the very essence of education if it is wisely guided.

STILLS NEED CAREFUL SCREENING

Somewhat akin to the illustrations in a text-book are "still" or "flat" pictures, preferably mounted on cardboard for ease of filing and handling in the classroom. Collections of such material are within the easy reach of any teacher and judicious use of such collections can bring rich rewards in pupil progress. Without going into details on how to introduce or use still pictures in the classroom, several factors should be stressed in order to insure their real usefulness. First the pictures themselves must be carefully screened for accuracy of presentation, for physical qualities such as clarity, contrast, and finish, for proper grade level, for relevancy, and finally as to the number of pictures in any given subject collection. Too many can lead to the degeneration of their use into merely a "look at pictures" session. A carefully chosen collection which includes only pictures meeting all of the above standards will be small enough to allow time for analysis and understanding. Clues may be found in any good picture of a geographical region or a specific habitat of people or animals to the way of life and the reasons for its being so. The pupil must, therefore, be encouraged and taught to become a picture detective.

While the foregoing discussion had in mind pictures meant to be seen by pupils working individually, a collection of still pictures has a further advantage when projected by an *opaque* projector for study by the class as a whole. A good projector of the type which utilizes both flat-mounted pictures acquired from a wide variety of sources as well as the familiar glass lantern slide is one of the most versatile and useful of all visual aid devices. Modern projectors of the better makes and designs have overcome the former objections to their use, and will often allow for attachments to the lens equipment which permit the showing of miniature (2 x 2 inch color slides) and filmstrips as well.

FILMSTRIP HAS RISEN IN POPULARITY

Although we shall consider the filmstrip as a distinct adjunct to teaching procedures, the standard (3¼ x 4 inch) glass lantern slide may for the sake of convenience be classed as a "still" picture. In modern practice the bulk and expense of a representative collection of

such large slides has tended to push them into the background or to cause their total abandonment in favor of the filmstrip and motion picture. This is not always a good thing, especially in view of the many possibilities open to teachers in the making of personal slides for specific class use, and the still more valuable class projects of pupil-made slides. There are many economical and entirely practical devices available for aiding such class activity, and when they are utilized properly such home-made slides will frequently have considerable advantage over commercially prepared slides.

In recent years the *filmstrip* or *slidefilm*, now widely available in both black and white and full color, has made phenomenal strides in popularity and real usefulness in schools. It may be safely predicted that this great increase in use has not reached its zenith since producers of filmstrips are constantly improving their output and teachers are finding the device always more adaptable and genuinely worthwhile. The subject of geography has always enjoyed the major part of slide-film creative efforts, very probably because geography lends itself most readily to presentation in this visual form.

While the filmstrip has much in common with glass slide and opaque projection, its superior physical convenience and low cost coupled with certain intrinsic advantages that spring from its initial conception as an entity in its complete form rather than merely a collection of pictures, has set it aside as a very distinct visual, and with the introduction of a sound accompaniment, audio-visual aid.

MODERN FILMSTRIPS COMBINE BOTH UNITY AND VARIETY

Quite a few years back the filmstrip did not enjoy nor deserve wide popularity; and the fault, by and large, should be shared equally by the producers of the day and the educators. The first filmstrip productions tended to be merely a collection of more or less relevant material arranged without careful teacher supervision. These early strips relied for the most part upon cheapness of acquisition and relative convenience in classroom use for the limited adoption they received. Without sound pedagogical values, however, they soon exhausted the patience of teachers who tried them and the medium grew but slowly until in fairly recent times when competent educators began to participate in the production process. Today's magnificent filmstrip resources from the laboratories of many producers, authored by leading authorities who have learned by experience and experiment to select, create, and arrange their wide material collections, are not to be compared with the earlier efforts.

The modern filmstrip, combining the features of inexpensiveness, great convenience in storage and class-



W. E. Berube, Audio-Visual Department Director, inspects film in new Filmosound projector. The department library now contains 200 movie films and 800 film strips.

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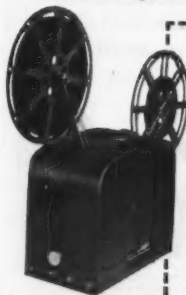
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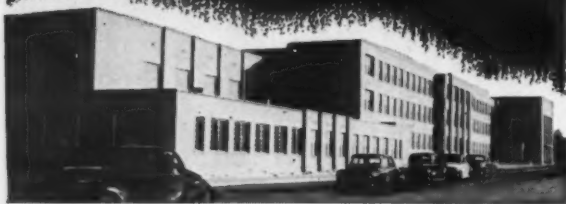
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room use, and high pedagogical value is possibly the single most valuable projected visual aid available. While the continuity of the picture presentation is fixed, and in the case of a sound strip, the lecture only partly in control of the teacher, the story of factual material so presented will have both unity and variety. Thus, a series of frames may be devoted to viewing a natural scenic formation, or a mechanical device from several angles, following these with maps, cross-sectional drawings, and other pertinent data. With "exploded" views, views taken over a time range to show progression, growth or deterioration, contrasting scenes or the like, almost any subject may be examined in minute detail. The filmstrip will even allow two frames to be projected on the single screen simultaneously, and with the increasing use of natural color film only the factors of movement and odor are beyond its powers. Even these may be successfully suggested with cleverly applied camera and other techniques.

The *motion picture* as an audio-visual aid in scholastic work is too familiar and too widely used to need further comment. There are voices being raised, however, which contest a great part of what has always been promulgated as the overwhelming value of motion pictures to learning. With the creation of excellent visual aids of other types several points regarding the movies are cogent to our present day educational thinking. A great many motion pictures in their search for subject matter have depicted at length scenes which may be presented as forcefully with a "still" picture. In this, as in other aspects, the motion picture has increasingly tended to usurp the peculiar function of other instruments. For various reasons this has not always been successful or desirable. Only when *motion* of the object or the camera is *inherently necessary* for understanding is the motion picture fully justified. When *motion* is not an illuminating factor the scene, regardless of its nature, is best studied and understood by means of a still picture or a series of such pictures. It is quite true that pupils will express some preference for the movie when given a choice, but there is at least some doubt whether the presentation of either medium is to be geared to liking rather than learning.

AIDS NEED APPRAISAL

Any visual aid presented for its entertainment or interest value alone, without full cognizance of its resulting gain in pupil learning is a waste of effort except in those instances when entertainment is the avowed goal and any desirable gain in knowledge or attitude is admittedly secondary. Any visual aid must be subjected to a completely dispassionate appraisal of its practical values, and this is especially true of motion pictures. The comparatively very high investment in funds and time for the presentation of motion pictures

in any ordinary classroom should compel a very precise determination of whether the gains to be had may not be derived from a simpler and cheaper instrument. Certainly the adoption of a motion picture-program should not be permitted to push aside other devices and methods which have a worthy contribution to make to an understanding of the subject.

The limited scope of this article allows little opportunity to add to the teacher's understanding of the use of *maps, charts, and graphs* for geographic instruction, but several general observations of often neglected factors in their use might be profitably called to mind. Young pupils must be *taught* to use these instruments intelligently, and this will involve not only their recognition and understanding of the symbols commonly used to represent natural and cultural features, but also the degree to which they have successfully learned the relation of these abstract representations to realities based on actual experience. Thus a topographical map becomes far more illuminating when consulted in the course of, or with specific reference to, the construction of hills, valleys, etc., on the sand-table or on a tour or school journey when these realities are a direct personal experience. The plea here obviously is that the use of maps and their concomitant instruments be integrated into the learning activity rather than be held as reference material or permitted to shift for themselves in a realm of half-understood things.

AERIAL MAPS AID UNDERSTANDING

In recent years there has become available from several sources aerial photographs which encompass greater or lesser areas. Such photographs may depict an entire city or by selective enlargement may render a relatively restricted neighborhood in great detail. The same is true of rural areas. These photographs when used along with conventional maps of the same areas become a potent instrument in teaching the real meaning of abstract map symbols. On the photograph the child may clearly recognize buildings, streams, railroads or similar elements with which he is personally familiar. By comparison between the two depictions of the area, supplemented with his own knowledge of their nature and location he is accorded an unparalleled opportunity for gaining understanding. For rural areas particularly the Soil Conservation Service of the United States Department of Agriculture is a very good source of such photographs, while almost every large city will have firms who specialize in the production of aerial views and who can supply photographs of specific areas, often at most reasonable prices. In addition the national picture magazines frequently make use of excellent aerial photographs which the teacher should preserve for classroom use.

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Oddly enough, one of the most effective and least expensive of all audio-visual aids is perhaps also one of the least used. A minimum of thought will reveal the very cogent reasons why the *school journey* or field trip will excel as a means of teaching many of the basic concepts of geography: (1) it brings the pupils into intimate contact directly with the elements to be studied, with perception based on relationships as they actually exist; (2) because it is the most real and concrete of all visual techniques; and (3) because it is the most easily accessible, literally existing in the school's own backyard.

The reasons advanced by teachers for the failure to use the school journey, even in its simplest forms, are legion, but when analyzed they resolve themselves into two forms: (1) too few teachers are fully aware of the aims of the journey and the pedagogical techniques necessary for the realization of its benefits; and (2) a lack of organization brings confusion and frustration to both teachers and pupils. The school journey may vary in its form from a simple although well guided ramble through fields, woodlands and marine areas, to elaborate trips of days or weeks duration to far distant places. Trips to local manufacturing concerns or public buildings and civic offices fall within the category of field trips also. Regardless of its physical objectives or time duration, however, the teacher must undertake several steps as a preliminary to the journey. It should be determined in advance, by careful survey, that the pro-

posed area for visiting will afford experiences or observations desired for the class. The aims of the trip should be listed and evaluated in order to avoid waste of time. When possible a combination of purposes may be considered. The need for the journey should be clearly developed in the class and the pupils themselves should set up a schedule of matters to be explored or clarified by first hand observation. Proper arrangements with school authorities and the owners or representatives of the places to be visited must be made. Pupil preparation must include not only the equipment necessary for study, but a thorough understanding that the journey or field trip is not a holiday, but an expansion of the classroom. If the objectives of the project are clearly formulated by the pupils and a genuine motivation for learning is inculcated, discipline will be found a minor problem.

Thorough preparation for the journey, and a consistent effort for definite learning activity while actually engaged thereon, must be followed by correct procedures in later classroom activity. This follow-up should include pupil reports and discussions, the preservation and further study of specimens or objects collected, and the integration of the data gained on the trip into the whole of the season's topic of learning. Without this completing activity school journeys may fail to yield all the benefits inherent in them, and there is danger that they may deteriorate into pleasant interludes for the pupils with but haphazard learning. For the teacher and class who pursue the field trip diligently and well, however, no better means of penetration into social or geographic knowledge is readily available.

Audio Visual News

Combination Slide and Filmstrip Projector

A new combination slide and filmstrip projector is available from Viewlex, Inc. who have incorporated several improvements in their model V-22C.



This model is motor fan cooled and uses a 300 watt lamp. Single or double frames on a filmstrip can be shown vertically or horizontally. The change-over to projec-

tion of 2" x 2" slides is so simple that it is said a child can do it. The slide carrier is twin-action, the new slide is pushed in and the old slide is pulled out as carrier is retracted. The slide is "ironed-out" within, so that flat field projection results with distortion free image from edge to edge, according to the maker.

The case is of die-cast aluminum with rustproof insides. The knob at the bottom operates the spring-loaded tilting device. (S16)

Reading Filmstrips Bear Results Experiment Shows

Evidence of success by using filmstrips in primary reading is the basis of the new S.V.E. *Visual Review* No. 51-1 "Primary Reading Gets New Stimulus with Filmstrips." Copies of the Review may be had gratis.

Complete details are given of testing with first grade classes using the Laidlaw Basic Reading Filmstrip Series. (S17)

Filmstrip Commemorates St. Simon Stock

To mark the return of the remains of St. Simon Stock to Aylesford Monastery in England the Carmelite Fathers sponsored a new audio-visual filmstrip which was produced by Catholic Visual Education, Inc. of New York City.

It consists of 66 frames in color synchronized to two 12" dramatized records. First shown as a part of the closing ceremonies of the Scapular Jubilee year on July 16, 1951 at the National Shrine of the Scapular in New York, it opens with the sacrifice of the Prophet Elias on Mount Carmel, portrays the founding of the Carmelite Order, the institution of the scapular in 1251, the many saints and popes who have encouraged the wearing of the scapular, and the rapid world-wide growth of this devotion.

Shown also is the return of the Saint's remains from Bourdeaux, France, where he died in 1265, to England where he spent a great part of his life. Also portrayed is the

last apparition of Fatima at which Mary is said to have appeared dressed as a Carmelite and holding out the scapular.

The narration was by the actor, Emmett Rogers; the musical background is original. Additional information may be had from the Carmelite Fathers, 338 E. 29 Street, New York, N. Y. (\$18)

Basic Spanish New S.V.E. Filmstrip Series

Basic Spanish is a new series of five filmstrips, each of 55 frames, in black and white. A second series of 5 is promised in the near future.

These filmstrips are illustrated with drawings intended to teach basic Spanish words, phrases, and idioms. Titles are Going Shopping, Travelling, Food and Clothing, Amusements, and School. English equivalents of Spanish captions appear on each succeeding frame.

The purpose of the series is to aid students to acquire a vocabulary rapidly, to introduce customs, manners, and culture of Spanish speaking people, and to foster international understanding. The set sells for \$21.50. (\$19)

New Coronet Films

Coronet Films has announced release of five new sound motion pictures. Subjects covered are foreign trade, guidance, and travel.

How We Learn (1 reel, sound, color (\$100), b/w (\$50)) analyzes the learning process and shows two components: readiness and materials. By a simple counselling incident each pupil is shown how he can assume responsibility for his own readiness to learn. The desired end result is for the pupil to establish goals, cooperate and compete with others, work with his teachers, and see good sense in what he is doing (Junior, senior high).

Self-Conscious Guy (1 reel, sound, color (\$100), b/w (\$50)). The self-conscious high school boy learns that others, who have had feelings similar to his own, have overcome them and have developed poise and self-reliance. He works to become better adjusted by thinking of others, developing skills, and joining in activities (Junior, senior high school).

Introduction to Foreign Trade (1 reel, sound, color (\$100), b/w (\$50)). This film first establishes the importance of foreign trade and a general picture of the mechanics of it as a means for the students' understanding of certain basic concepts and procedures.

The film then proceeds to monetary standards, national policies for monetary controls, distribution of raw materials, and markets. Finally, detailed domestic and foreign operations involved in the sale, shipment, and payment for an actual ex-

change of goods is portrayed (Junior, senior high school, college).

Abraham Lincoln: A Background (1½ reels, sound, color (\$150), b/w (\$75)). The historical significance of Lincoln and his character and life are presented through the locales, times and changing environment in which he lived (Junior, senior high school, college).

Fred and Billy Take an Airplane Ride (1 reel, sound, color (\$100, b/w (\$50)). The audience shares with the two boys the experience of going cross-country from Chicago to New York in a modern air liner. From seeing how reservations are made, baggage weighed in, and tickets bought, they slip behind the scenes to watch cargo loading and last minute weather checks by the pilot. Then they take their seats as the control tower clears the plane for the take-off, and seconds later are airborne. Countryside and towns slide beneath as the trip progresses (Primary, intermediate).

All five films are available by rental. (\$20)

Contributors to This Issue

(Continued from page 6)

Rev. G. H. Guyot, C.M., S.T.L., S.Ser.B.

Father Guyot, well known to our readers, is rector of St. John's Seminary, San Antonio, Texas, where he also teaches Sacred Scripture.

Sister Mary Esta Collins, C.S.J.

Sister Mary Esta has taught high school mathematics for about twenty years. She studied at the New York State College for Teachers, Albany, N. Y., received her B.A. from the College of St. Rose of the same city, and is pursuing graduate studies at the College of St. Rose.

Brother Linus Urban, F.S.C., Ph.D.

Brother Urban teaches English and French at St. Mary's College, Winona, Minn., from which he received his B.A. Catholic University of America awarded him his doctorate, his dissertation being "Antichrist in Medieval Guild Plays." For five years he taught at the Christian Brothers College in Memphis. He has contributed to the CATHOLIC EDUCATOR and to the *La Salle Catechist*.

Sister M. Protase, S.S.J.

Sister M. Protase teaches first and second grades. She has a B.S. in Educ. from Nazareth College, Rochester, N. Y. She has contributed to the *Catholic School Journal*.

Rev. William L. Doty

Father Doty, author of *Catechetical Stories for Children* and a soon to be published collection of stories for discussion, was engaged in youth work even before his ordination, serving as a story-teller in

(Continued on page 84)

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(Continued from page 83)

a camp for Catholic boys. He is a graduate of Fordham University and St. Joseph's Seminary, Yonkers, N. Y. At present he is a member of the faculty of Cardinal Hayes H.S., New York, where he teaches religion. Just recently he published his first novel, *Fire in the Rain*, which treats of a young priest's efforts to renew his own spiritual fervor and to help the people of his parish.

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